Al Qawl Al Badee

Virtues And Etiquettes Of Durud Sharif

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The Virtues and Blessings of Durud and Salaam

عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : «قَالَ رَسُوْلُ اللهِ مَنْ صَلَّى عَلَىَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا». مشكوة ٨٦

Hadhrat Abu Hurayrah τ narrates that Rasulullaah εsaid, “Whoever recites Durud upon me once, Allaah sends ten mercies upon him.”

Commentary:

After Allaah I, the greatest benefactor in the universe upon a believer is Rasulullaah ε. The amount of favours he has done for us cannot be compared to the favours of anyone else. The demand of these favours is that in showing the greatest love and belief, whenever his name is taken, and then Durud should be recited upon him. In reality, Durud is a great, lofty and honourable Du’aa in the presence of Allaah which is made for Rasulullaah ε in order to show ones Imaani link with him. This is such a Du’aa which is definitely accepted. There is no scope whatsoever for rejection of it.

This Hadith shows the reward and recompense for Durud, that one who recites Durud once, Allaah I sends ten mercies upon him.

There are many virtues for reciting Durud that have been narrated in the Ahadith.

In one Hadith it is mentioned that the person who recites Durud once, Allaah I opens a door of safety and security for him.

Another Hadith states that the person who recites Durud once, Allaah I will send ten mercies upon him, forgive ten sins of his and raise his stages by ten.

The benefit that Rasulullaah ε will get by recitation of Durud is in its place, but the recite gets a lot of benefit too. Therefore, a person should give due importance to reciting Durud.

The special virtues of Durud and the benefits in this world and the Aakhirah:

Allamah Shams ud Deen Sakhaawi ﺭ has first briefly mentioned the special virtues and the benefits in this world and the Aakhirah in Al Qawl al Badee. He then proved them from the Ahadith in detail. Similarly, Muhaddith Bhopali ﺭ has mentioned the special blessings of Durud in Nuzul ul Abraar as well as the narrator from whom it has been proven. Herewith we briefly mention the special virtues and blessings of Durud, from which we can gauge what great and lofty blessings and benefits Durud holds. By means of this, every believer will be encouraged to recite Durud in abundance.

1. A person synchronizes with Allaah in that Allaah also sends Durud.

2. A person synchronizes with the angels in that they also send Durud.

3. A single Durud of a believer draws ten mercies of Allaah.

4. It is a means of attaining the mercy and Du’aa of the angels.

5. It is a means of attaining the Du’aa and mercy of Rasulullaah ε.

6. A single Durud causes ten mercies to descend, ten sins are forgiven and a person’s stages are raised by ten.

7. Recital of a hundred Durud is a means of freedom from Jahannam and hypocrisy.

8. A hundred Durud causes a hundred needs to be fulfilled.

9. A hundred Durud is a means of getting to live with the martyrs.

10. A hundred Durud draws a thousand Durud of the angels.

11. A person gets the reward of a ‘Qeeraat’ for reciting Durud once.

12. Forgiveness is sought on behalf of the person who recites Durud.

13. It causes the forgiveness of sins.

14. It purifies deeds.

15. It carries more reward than freeing a slave.

16. A person’s deeds will be weighed in a large scale.
17. A person will enter Jannah together with Rasulullaah ε.
18. A single Durud draws seventy mercies from the angels.
19. It causes one to get the intercession of Rasulullaah ε.
20. It causes one to get the testimony of Rasulullaah ε (in ones favour).
21. It is a means of salvation from fear of Qiyaamah.
22. It causes one’s scale to be filled with good deeds.
23. It is a means of getting the shade of the ‘arsh.
24. It is a means of getting many spouses in Jannah.
25. It is a means of being the closest to Rasulullaah ε on the Day of Qiyaamah.
26. It brings the happiness and pleasure of Allaah I.
27. It is a means of being quenched from the pond of kauthar-pond.
28. It brings the help and assistance of the angels.
29. It is a means of protection from severe thirst on the plains of resurrection.
30. It causes a person to be firm on the bridge of siraat.

31. A person attains the reward equal to fighting in a Ghazwah.

32. A person attains the reward of charity if he does not have wealth to give in charity.

33. It is the most beloved of deeds.

34. It is the beauty of gatherings.

35. It causes poverty and straitened conditions to be removed.

36. The blessings of Durud carry on in ones progeny.

37. It is a means of shaking the hand of Rasulullaah ε on the Day of Qiyaamah.

38. It causes the rust of the heart to be removed.

39. It causes one to remember something that he forgot.

40. It is a means of protection from mistakes in the path to Jannah.

41. It is a means of strengthening and enlivening the heart.

42. It brings blessings in the affairs of the recite.

43. It causes love for Rasulullaah ε to increase.

44. A person will become beloved and honoured in the sight of others.

45. It will cause one to see Rasulullaah ε in a dream.

46. It causes one to attain such light through which a person will over power his enemies.

47. It causes sorrow and grief, calamities and difficulties to be removed.

48. It is a means of being saved from drowning.

49. Blessings will come in a person's wealth.

50. A person will get glad tidings of Jannah or he will see his abode in Jannah in this world.

51. It causes one to be saved from the backbiting of others.

52. It causes one to be safe from accusation.

53. It causes all types of blessings in this world and in the Aakhirah.

54. It causes Du'aa to be accepted, that Durud is accepted, and due to this, the Du'aa is also accepted.
    [Adapted from Al Qawl al Badee p.98, Jilaa ul Afhaam p.246]

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Occasions on which to recite Durud Sharif:
This refers to the conditions and places in which it is proven to recite Durud, as well as those places and conditions that carry reward and virtue and will serve as a means of blessings and benefits in this world and in the Aakhirah.

These places have been proven as discussed in great detail by Shams ud Deen Ibn Qayyim Jauziyyah ﺭ in Jilaa ul Afhaam, Muhaddith Siddique Hasan Khan Bhopali ﺭ in Nuzul ul Abraar min Al Ad'iyah wal Adhkaar and Shams ud Deen Sakhaawi ﺭ in Al Qawl ul Badee fi as Salaat ala al Habeeb ash Shafee'.

It is sufficient to recite Durud at these times and places, whether it be short or lengthy.

1. After completing wudhoo.
2. After performing Tayammum.
3. After Ghusl, whether it be a Ghusl of Jnaabat or a Ghusl after Haydh and Nifaas.
4. In Salaat (the final sitting).
5. When writing a bequest.
6. At the time of the nikah khutbah.
7. At the start of the day, i.e. in the morning.
8. At the end of the day, i.e. in the evening.
9. At the time of sleeping.
10. When travelling.
11. When boarding the conveyance.
12. When leaving the marketplace.
13. When invited for meals (when sitting at the food cloth).

14. When entering the home.
15. When beginning a letter or journal.
16. After reciting tasmiyah.
17. At the time of sorrow, grief, worry and calamity.
18. When experiencing straitened conditions and poverty.
19. At the time of need and want.
20. When drowning.
21. At the time of a plague, or when a fatal sickness spreads.
22. At the beginning, in the middle and at the end of du’aa.
23. When there is ringing in the ears.
24. When the hands and feet become numb.
25. When sneezing.
26. When forgetting the place of something one has placed in a particular place.
27. When eating radish.
28. When a donkey brays.
29. When repenting from a sin.
30. When making Du’aa after Salaat ul Haajah.
31. After tashahhud.

32. After completing Salaah.
33. When the Jama'ah gets ready for Salaah.
34. After Fajr Salaah.
35. After completing Maghrib Salaah.
36. After Qunut.
37. When waking for tahajjud Salaah.
38. After completing tahajjud Salaah.
39. When entering the Masjid.
40. When leaving the Masjid.
41. When passing by a Masjid.
42. When seeing a Masjid.
43. After completing Azaan.
44. On the night of Jumu'ah.
45. On the day of Jumu'ah.
46. On the day of Jumu'ah after Asr.
47. On Monday.
48. In the khutbah of Jumu'a and Eid.
49. During the Takbeeraat of Eid.
50. After the second Takbeer of Janazah Salaah.
51. When placing the deceased into the grave.

52. In the Salaah of Istisqaa-for rain.
53. In the khutbah of Kusoof and Khusoof.
54. When seeing the ka’bah.
55. During Hajj.
56. On Safa and Marwa.
57. When making istilaam of the Hijr e Aswad.
58. At the Multazam.
59. After Zuhr on the day of ‘arafah.
60. In Masjid e Khayf.
61. After completing Talbiyah.
62. When seeing Madinah Munawwarah.
63. When visiting the blessed grave.
64. When completing and leaving the visiting of the blessed grave.
65. When witnessing the signs of Madinah Munawwarah.
66. At Badr.
67. At Uhud etc.
68. In all conditions and at every time.
69. In order to be free from something grave.
70. When meeting relatives and those beloved to one.

71. When going to a gathering.

72. When leaving and separating from a gathering.

73. When completing the Qur’aan (at the time of Du’aa).

74. In the Du’aa for memorizing the Qur’aan.

75. When getting up from a gathering.

76. Every time when Allaah is remembered.

77. When beginning every speech.

78. When mentioning and remembering Rasulullaah ε.

79. At the time when spreading and teaching knowledge.

80. When delivering a lecture.

81. When reciting Ahadith.

82. When writing a fatwa.

83. When writing the name of Rasulullaah ε.

It should be remembered that it is compulsory to write or recite Durud when writing the name of Rasulullaah ε, or when saying his name. This is greatly emphasized in the Hadith and there are grave warnings for the person who goes against this teaching. Also, it is necessary to write the entire Durud after the name of Rasulullaah ε. The command of Durud will not be fulfilled by writing (saw) or any other shortened form, nor will a person get reward.

يَا رَبِّ صَلِّ وَ سَلِّمِ دَائِمًا اَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

A few rulings regarding Durud Sharif:

1. It is obligatory upon every Muslim to recite Durud at least once in his lifetime. (Si'aaya p.38)

2. It is Sunnah Mu'akkadah to recite Durud after tashahhud in the final sitting of salaah. (Si'aayah p.38)

3. It is compulsory to recite Durud when the name of Rasulullaah ε is taken in a gathering.

4. If the name of Rasulullaah ε is taken a number of times in a gathering, then it is compulsory to recite Durud the first time. The rest of the times it will be Mustahab. According to Imaam Tahaawi (it is compulsory at every time. (Si'aayah, Bahr ur Raa'iq vol.1 p.346)

5. It is correct to suffice on Durud, without reciting Salaam. (Al Qawl p.26)

6. If the wording of the Durud only has those of Salaat and not Salaam, then it is Mustahab to join the words of Salaam. If the Durud is repeated, then it will be Mustahab to join the words of Salaam now and then. (Nuzul ul Abraar p.129)

7. It is prohibited to join words to the forms of Salaat and Salaam narrated in the Ahadith. (Nuzul ul Abraar p.129)

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him.
Rabi ul Awaal 1432
February 2011

Preface

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الحمد لله رب العلمين والصلوة والسلام على رحمة للعالمين وآله وأصحابه أجمعين ، أما بعد

It is synonymous with disrespect and insolence for an ignorant one like myself to move his pen and hand on a book of Durud upon the chief of creation, mercy unto mankind, Rasulullaah ε, written by the Imam of his time, Hadhrat Shams ud Deen Shakhawi ؒ titled ‘Al Qawl Al Badee fi Salaat ala Al Habeeb Ash Shafee’. However, such a passion and enthusiasm made me restless such that (it made me) translate this Arabic book thereby making the masses aware and probably by it, this old one (the translator) will become worthy of mercy and forgiveness in the divine court – who has stood with her tray and clothing in order to enter her name amongst those ready to purchase Hadhrat Yusuf υ. If there was nothing else, then at least we have attained the good fortune of writing Durud (ε) in the various forms of Durud as well as at other times. This is glad tidings upon glad tidings of forgiveness. Definitely, this greedy, poor and lowly one of Rasulullaah ε will get some portion from those who benefit from this and practice upon it.

It is the grace of Hadhrat Maulana Muhammad Mu’azzam ul Haq that he undertook the task of translating this book. The chains of narration have been omitted from this book

because the original Arabic stands as a chain on its own. Various intricate points have also been left out for it is beyond our understanding – the understanding of the masses.

My beloved, Sayyid Tandheem Hussayn desired that I clarify at the beginning that practicing upon the commands of the Qur'an is the first condition to derive the blessings from Durud Sharif. If there is mention of the special mercy of Allaah I in any narration, then that does not permit us to be negligent of the commands of the Qur'an, otherwise the rights of Durud Sharif will not be fulfilled.

Radi ud Deen Ahmad (May Allaah forgive him)

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الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله
وأصحابه أجمعين وعلى سائر الأنبياء والمطهرين ، أما بعد

About the author ﺭ

Hafiz Shams ud Deen Muhammad bin Abdur Rahman bin Muhammad bin Abi Bakr bin Uthmaan As Sakhawi ﺭ, born in 831 A.H. He memorized the Qur’aan in his childhood and then acquired knowledge from a great number of scholars. He remained in the service of his mentor, Shaykh Hafiz Ibn Hajar Asqalani ﺭ until the latter’s demise. He then travelled many countries and made great effort in acquiring knowledge. He benefitted from a number of scholars like Abul Fath, Burhaan az Zamzami, Taqi bin Fahd, Ibn Zuhayrah etc.

He performed Hajj a number of times in the years of 870 A.H, 885 A.H., 887 A.H, 892 A.H, 893 A.H, 898 A.H etc. and used to stay (in Makkah etc.) for years at a time. Compiling and writing was something that he made incumbent upon himself. After this, he passed away in Madinah in the year 903 A.H.

The following books are authored by him:

1. Fath al Mughith bi Sharh Al Fiya Al Hadith

2. Al Maqasid al Hasanah fi Bayaan Al AHadith Al Mushtahira ala Al Alsina
3. Al Minhal Al Udhb (on the life of Nawawi 」)
4. Al Jawahir wad Durar (on the life of Ibn Hajar 」)
5. Al Fawaa’id Al Jalila fil Asmaa’ An Nabawiyya
6. Al Fakhr al Alawi fi Maulid Al Nabi
7. Rujhaan al Kiffa fi Manaaqib Al us Suffa
8. Al Asl Al Aseel fi Tahreem Al NAql min At Tauraat wal Injeel
9. Al Qawl Al Badee fi As Salaat ala Al Habib Ash Shafi’

About the book

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All praises are due to Allaah I Who has granted high status to our guide – Rasulullaah ε and sent him, especially Allaah I and His angels send Durud upon Rasulullaah ε. We have been commanded to do the same so that we may follow Rasulullaah ε and thereby attain love and closeness. Rasulullaah ε was sent as a mercy and sympathizer to the world, a means of salvation, to intercede on the day of reckoning and as a guide for those of piety. He ε was given lofty character and He established a proof upon all creation. Regret is for that person who is lax in adopting the path of Rasulullaah ε.

The author states that taking into consideration the great virtues of Durud Sharif and that Allaah I Himself sends Durud upon Rasulullaah ε,

By the grace of Allaah, I searched for the traditions of Rasulullaah ε and continued to record them. This effort was solely for reward and hope for mercy. However, seeing this, some sincere friends requested me to write such a book on Durud that will be a means of attaining eternal mercy and glad tidings. (Similarly,) he who studies this book, it will serve as the best guide, such that it will clear

his habits and conditions, raise his status and serve as a means of his salvation.

In this book, we have mentioned the narrator of the Hadith after – thinking that the chains of narration will make the book very lengthy. We have also tried to clear the authenticity of the Ahadith. Explanations have been added. Famous and rare aspects as well as stories and narratives have been provided. If a text became very long, then I excuse myself because it should not be that hate is created instead of friendship. The status of the compilations and books in this field are different. We cannot promise that this subject will reach completion. However, we hope that this collection will be the forerunner of many books to come and it will be a conglomeration of different objectives.

This book is made up of an introduction, five chapters and a conclusion.

Our Comment

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ε is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

Two years ago Hadhrat Moulana Yunus Daya Saheb of Marlboro, Gauteng, South Africa, a silent, pious, hard working Aalim graduate of Darul Uloom Deoband encouraged us to translated two works: 1.) Fazaail e Durood of Sheikh Zakariyyah (α) – this was started in Masjid e Nabawi ε on Moulana Daya's advice and subsequently completed and published in 2010; 2.) Al Qalul Badee – this has now been done, which you are about to read.

A glimpse of what you will enjoy flows in the following pages and it is the forerunner of all books on Fazaail e Durood. May Allaah Jalla Majdahu accept all our efforts

and grant us the ability to increase recitation of Durood upon the Beloved Nabi ε.

A.H.Elias (Mufti)
May Allaah protect him.

Introduction

1. The lexical and technical definition of Durud Sharif.
2. The ruling, place and time and objectives of Durud Sharif.

Chapter One

1. The ruling of reciting Durud Sharif correctly, the method, types and conditions.
2. The reward for sitting in the gatherings of Durud Sharif and the sign of being part of the Ahl us Sunnah is recitation of Durud Sharif in abundance.
3. Allaah I and the angels always send Durud upon Rasulullaah ε.
4. The Mahr (dowry) for Hadrat Hawwa was recitation of Durud upon Rasulullaah ε.
5. Recitation of Durud Sharif when a child cries.
6. Rasulullaah ε also recited Durud on account of which he made Du'aa for the other Ambiyaa'.
7. Durud was sent upon the other Ambiyaa' and the difference of opinion with regards to it.

8. The most virtuous conditions in which to recite Durud Sharif. This is divided into seventeen sections.

Chapter Two

The blessings and bounties of Allaah I upon the one who recites Durud Sharif.

What bounty can be greater than the fact that Allaah I and the angels send Durud upon Rasulullaah ε and we have been commanded to do the same? Sins are forgiven on account of it, actions are purified, the stages of a person are raised, seeking forgiveness by means of it, writing of reward equal to a Qiraat (Mount Uhud), Durud Sharif recited in place of a person’s Du’aaas and invocations will suffice for all matters of this world as well as those of the Aakhirah, sins are obliterated due to it, (the person who recites Durud Sharif) is more virtuous than the one who frees a slave, a person will attain salvation from the terrors of the plains of resurrection, Rasulullaah ε will testify in favour of the person, intercession becomes compulsory, a person attains the pleasure of Allaah I, a person attains surety from the anger of Allaah I and the shade of the throne, a person’s actions will be much more heavier in the scales, a person’s thirst will be quenched at the pond of Kauthar, a person will attain freedom from Jahannam, a person will pass over the bridge of Siraat with ease, a person will see his abode in Jannah before he passes away, a person will have more spouses in Jannah, a person becomes deserving of reward of more than

twenty battles and he will attain ease in times of difficulty.

Durud Sharif is a form of Zakaat and a means of purification. Wealth increases on account of its blessings. More than a hundred blessings are attained due to it. Durud Sharif is a form of worship. It is the most beloved action before Allaah I. It is the beauty of gatherings and it removes poverty. It takes away straitened conditions from the life of a person, due to Durud Sharif good thoughts become desirable, a person attains closeness to Rasulullaah ε, the one who recites Durud Sharif benefits greatly and it is presented as a gift in the record of actions of his progeny, especially his son and grandson.

Durud Sharif is a light due to which help against the enemy is attained, the rust of the heart and hypocrisy is removed from the heart, it makes the love of people and seeing Rasulullaah ε in ones' dream compulsory, it prevents a person from backbiting, it is the most beneficial action in Deen as well as the world. Besides this, such a huge treasure of virtue, status and virtues lies in Durud Sharif that there is no action greater than it for the understanding one who desires a lot of reward, it is quite apparent that there is no other way to recognize Rasulullaah ε other than by his honorable actions and graceful words. May a great amount of peace be upon Rasulullaah ε. I have completed this chapter with a few important sections.

Chapter Three

Warnings for not reciting Durud Sharif when the blessed name of Rasulullaah ε is taken.

A Du'aaa of misfortune and mention of wickedness for such a person, such a person has also been warned of forgetting the path to Jannah and entering Jahannam. Such an evil habit is said to be oppression and such a person is said to be the worst miser. Those in the gathering have been ordered to remove such a person from the gathering and it is said that the Deen of the one who does not send Durud upon Rasulullaah ε is incomplete.

Chapter Four

Sending Salaam to Rasulullaah ε and making others do so. To say Salaam to Rasulullaah ε in his presence and his answering.

Chapter Five

Sending Durud upon Rasulullaah ε at various special times. For example,

1. Upon completing Wudhu.
2. During Salaat.
3. During Iqaamah and after it.
4. There is emphasis to recite it in Tashahhud after Fajr and after Maghrib.

5. In Qunut.

6. At the time of getting up for Tahajjud and after Tahajjud.

7. When passing by a Masjid.

8. When seeing a Masjid, upon entering it and leaving it.

9. After replying to the Azaan.

10. During the day and night of Jumu’ah, during the Khutbah of Jumu’ah, the Khutbah of the ‘Iydayn, the Khutbah of Istisqaa’, during a solar and lunar eclipse, and at the time of the Takbeer of ‘Eid.

11. Durud is also recited upon the deceased and while lowering the deceased into the grave.

The places for reciting Durud Sharif

12. The months of Rajab and Sha’baan.

13. When visiting the Ka’bah.

14. When completing the Talbiyah and the Istilaam of the Hajr Aswad.

15. At the Multazam.

16. Upon the mounts of Safa and Marwa.

17. During the evening of ‘Arafah.

18. In Masjid Khayf.

19. At the time of visiting Madinah.

20. There is great virtue for reciting Durud Sharif when visiting the grave of Rasulullaah ε.

21. When leaving Madinah.

22. When witnessing the effects and belongings of Rasulullaah ε.

23. At the places where Rasulullaah ε walked, travelled and stopped, eg. Badr etc.

24. When slaughtering an animal.

25. When buying and selling.

26. When writing a will.

27. At the time of the Khutbah of Nikaah.

28. At the two ends of the day.

29. At the time of sleeping, at the time of intending a journey and mounting a conveyance.

30. For the one who gets very little sleep.

31. When leaving a marketplace.

32. When making Du'aaa.

33. When entering the home.

34. At the beginning of a letter and after taking the name of Allaah I.

35. At the time of grief and sorrow, when in difficulty and poverty.

36. When there is fear of drowning.

37. Abundance of Durud Sharif during a plague.

38. At the beginning, during and at the end of Du’aaa’.

39. When there is buzzing in the ears.

40. When the feet swell.

41. When one sneezes.

42. When forgetting.

43. When something pleases one.

44. When a donkey brays.

45. When eating radish.

46. When repenting from sin.

47. When a need arises and in every condition.

48. When one is accused.

49. When meeting ones brother.

50. When people disperse from a gathering.

51. When completing the Qur’aan and when memorizing the Qur’aan.

52. When getting up from a gathering, at every place where people have gathered for the remembrance of Allaah I and when beginning any speech.

53. When the name of Rasulullaah ε is taken.

54. When spreading or teaching the knowledge of Deen and when reciting Hadith.

55. When giving Fatwa.

56. When giving a lecture or advice.

57. When writing the name of Rasulullaah ε and when writing the reward for taking the name of Rasulullaah ε.

This chapter also mentions those people who are negligent of reciting Durud Sharif. Besides this, many other benefits and important points have been included here.

Conclusion

The author has explained in the conclusion that it is permissible to act upon Da'eef Ahadith that pertain to virtues of deeds with a few conditions. Finally, the author mentions those books from which he has taken benefit from. He named the book Al Qawl Al Badee fi Al Salaat 'ala Al Habib Ash Shafee'. We ask only Allaah I to bless the author, the writer, the compiler, the reader, those who supervise the reading and the listeners with sincerity, May He make it an aid in difficulty and worry, May He resurrect us in the group

of Rasulullaah ε and May He bless us with correct understanding of the Qur'aan and Sunnah out of His grace and favour.

وصلى الله على سيدنا محمد وآله وأصحابه وسلم تسليما

R

The lexical and technical definition of Durud Sharif

1. **The word 'Salaat' has two meanings. One is Salaat, i.e. Durud in the meaning of Du'aaa.** The second is 'Tabreek', i.e. to ask for blessings. Examples of these meanings are as follows,

الصلوة على الجنازة

To make Du'aaa for the deceased

وَصَلِّ عَلَيۡهِمۡ ؕ اِنَّ صَلٰوتَکَ سَکَنٌ لَّهُمۡ ؕ

Indeed your prayer for them is a source of comfort for them (because they know that your Du'aaa is accepted). [Surah Taubah (Repentance) 9:103]

وَصَلَوٰتِ الرَّسُوۡلِ ؕ

The prayers (Du'aaa) of the Rasool ε. [Surah Taubah (Repentance) 9:99]

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنۡهُمۡ

Do not ever perform *(the funeral)* Salaat for any of them [Surah Taubah (Repentance) 9:84]

The reason for referring to Du’aaa with the word ‘Salaat’ is that the one who makes Du’aaa attains all pious and the best goals as well as the highest actions, apparent and hidden, in Deen and the world. For this reason, there is comprehensiveness in taking the meaning of ‘Salaat’ to be Du’aaa.

2. **The second meaning of ‘Salaat’, i.e. Durud Sharif is worship.** The worshipper is one who makes Du’aaa. With regards to this, the author has presented academic views and intricate points, i.e. in the Shar’i meaning of ‘Salaat’, Du’aaa is included in worship. Du’aaa is also asking. Considering this, ‘Salaat’ can refer to the form of worship in Shari’ah and it can be said to be the original meaning of the word. It takes place in a special form. The meaning is not drawn from something else.

The root letters of the word ‘Salaat’ are (ص، ل، و), and (و،ص،ل،ى). It gives the meaning of ‘gathering’.

The meaning of (صلو) made up of (ص،ل،و) is the ‘middle of the back’ or the ‘lower portion of the backside’. (صلولة) gives the meaning of fire, e.g.

صلاة بالنار

To roast in the fire

صلا يده

To warm the hand (heat is gathered within it).

(الصلاية)

The utensil in which fragrance is gathered

(المصلى)

The horses that are gathered for racing

(الصلات)

The synagogue of the Jews

(المصولة)

To sweep

(الصيلة)

To make a knot in a leaf

(المصول)

The utensil in which aloe is soaked

(التصويل)

To gather different things in one place

3. From (ل، و،ص), the words (لاص، لوصا) are made. It refers to the hole in the door or a hidden person. (لاوص، ملاوصة، اللصوص، اللواص، الملوص) refers to gathering dessert. (اللواص) to gather honey at an empty place.

4. From the root letters (ل،ص،و – ل،ص،ى), the words (لصاه، يلصوه،لصا اليه، لصى، يلصى) are formed.

5. From the root letters (و،ص،ل), the words (وصله ، وصلا) are formed. It means to join one thing to another.

(الوصيلة)

The camel whose offspring has reached ten in number, or that goat which gives birth to twins and its offspring has reached seven in number.

The summary of this discussion regarding the lexical and Shar'i definition of 'Salaat' (Durud Sharif) is that the meaning of 'gathering' is found in all of them. Therefore, a special action of Shari'ah has been termed Durud Sharif. It is quite apparent that Durud Sharif is a form of worship and it is the head of all acts of obedience.

(الصلوة) is also used in the meaning of 'Istighfaar' (seeking forgiveness). It also comes in the meaning of 'blessings'. **The meaning of the Durud of Allaah I and the angels is Du'aaa and Istighfaar.**

The author has mentioned from various Tafseer books, **the summary of which is that when Durud is linked to Allaah I, then the meaning is mercy, forgiveness and kindness.** This is the meaning of,

اِنَّ اللّٰہَ وَمَلٰٓئِکَتَہٗ یُصَلُّوْنَ عَلَی النَّبِیِّ ؕ

When we say,

اللهم صل على محمد

Then the meaning is, ‘O Allaah, make the name of Rasulullaah ε high in the world and make his Deen overpowering and make his Shari’ah everlasting.

One of the virtues of Durud Sharif is that Rasulullaah ε will intercede for the reciter and the reciter will be with Rasulullaah ε in Maqaam e Mahmood’ from beginning to end, he will be close to Allaah I in His court and he will experience an increase in blessings of everything.

We learn from this that our sending blessings upon Rasulullaah ε by saying (اللهم صل على محمد الخ) is for us and it is beyond us to send Durud upon such a great and lofty Rasul. In this way, Durud and Du’aaa are presented. The pleasure of Allaah I and His Rasul ε are attained. Rasulullaah ε is the most beloved creation of Allaah I. The mercy of Allaah I upon us is in proportionate to the amount of Durud we send. It is a reality that the beloved is mentioned in great abundance.

The Shar’i ruling regarding reciting Durud upon listening to the name of Rasulullaah ε

There are ten views regarding this. Some ‘Ulemaa’ say that it is Mustahab, some say that it is Waajib (compulsory) and some say that it is Fardh (obligatory) – this is because Allaah I says,

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۵۶)

O you (men and women) who have Imaan! Send Salaat and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms

of ‘Salaat and Salaam’ reported in the Ahadeeth). [Surah Ahzaab (the Armies) 33:56]

One view is that it is Fardh (obligatory) to recite it once in a lifetime. Then, when the name of Rasulullaah ε is repeatedly taken, then there is difference of opinion whether Durud should be recited every time or only the first time. However, there are many narrations that prove that is Waajib (compulsory) to recite Durud Sharif in Salaat. Some scholars state that its recitation should not be stipulated as a condition for the validity of the Salaat. **Out of Salaat, there is no specific time or specific number for the recital of Durud Sharif.**

Nevertheless, the author states that it is a duty upon us to honour and revere Rasulullaah ε by means of Salaat and Salaam morning and evening and at every moment.

Hadhrat Hassaan τ says that I used to (while still a non believer) mock Rasulullaah ε, then (while a Muslim), I used to answer the disbelievers on behalf of Rasulullaah ε. I hope to receive the great reward from Allaah I for this. One of the proofs that it is Waajib (compulsory) to recite Durud every time one hears the name of Rasulullaah ε is that very severe words have been narrated with regards to the person who discards Durud, for example, ‘may the person be covered in dust’, ‘far from mercy’, ‘unfortunate’, ‘miserliness’ and oppression’ etc.

The following is a verse of Surah Hujuraat,

وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

And do not speak to him loudly as you speak loudly with each other [Surah Hujuraat (Rooms) 49:2]

Therefore, if one does not recite Durud upon hearing the name of Rasulullaah ε, then, what is the difference between the name of Rasulullaah ε and the name of general people? The mention of the name of Rasulullaah ε is not less in status than the one who sneezes. However, it is against the nature of Shari'ah to recite Durud Sharif for the hearer of the Azaan, the one reciting the Qur'aan, and recital of the Shahadah of the one entering the fold of Islaam. If we consider this analogy, then we will have to mention the praises of Allaah I every time His name is taken and it will be Waajib (compulsory) to do so, whereas none of the scholars state this.

There is a difference between repetition of Durud Sharif and repetition of the Dhikr of Allaah I. Mentioning the praises of Allaah I once is sufficient, but there is a command revealed for reciting Durud Sharif. Another difference is that if a person leaves out the praises of Allaah I after hearing His name, then it is not Fardh (obligatory) to do so afterwards, in contrast to Durud Sharif. Some have stated that it is sufficient to recite Durud Sharif once in a gathering.

The summary of this discussion is that it is not Waajib (compulsory) to recite Durud Sharif every time the name of Rasulullaah ε is taken. Similarly, the one who leaves it out (every time) is not a sinner. When writing, it should be written repeatedly and one should recite Durud Sharif in

every Du'aa. If one makes a vow to recite Durud Sharif, it becomes Waajib (compulsory) to fulfill it.

It is not necessary to send Durud upon one's self in the Durud upon Rasulullaah ε, it is however necessary to do so in Salaat.

The objectives and benefits of reciting Durud Sharif

Allaah I has commanded us to do good unto the one who has done good unto us. However, there can be no good that is plausible that we can do in lieu of the favour that Rasulullaah ε has done upon us. We are totally helpless in this. Looking at this helplessness of our's, Allaah I commanded us to recite Durud Sharif upon Rasulullaah ε in lieu of the favours he has done for us. In reality, this is for our benefit (and is goodness upon goodness). By means of this, love increases. This is a part of Imaan. A person attains freedom from Jahannam and glad-tidings of Jannah by means of it. It also includes every type of success. Allaah I says,

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ

> Allaah has certainly favoured the Mu'mineen [Surah Aal-Imraan 3:164]

It is not Makrooh (reprehensible) to recite Salaam separate from Salaat as some scholars have objected that in Salaat, first Salaam should be recited, then Durud.

The First Benefit

اِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط

Is a Madani verse (revealed after the Hijrah). The form of the word,

يُصَلُّوْنَ

Denotes the present and future tenses. **The purport of this is that Allaah I and all the angels and all those of the past and future continuously send Durud and mercies upon Rasulullaah ε.** Hence, what better form can there be for a believer than reciting a lot of Durud Sharif. This specialty is not given to any other Rasul that Allaah I - himself – continuously sends mercies upon Rasulullaah ε.

Hadhrat Suhayl bin Muhammad said that the honour and grace that Allaah I has shown in this verse is more complete and comprehensive than the praise in the command to the angels to prostrate before Hadhrat Aadam υ. The difference is quite apparent in the fact that there was no question of Allaah I being included among the angels (in making the prostration), whereas here Allaah I himself is included among the angels in sending Durud upon Rasulullaah ε.

The Second Benefit

The one who has very little sleep should recite this verse at the time of sleeping. Allaah-willing, he will get a complete sleep.

Another benefit that has been heard from some scholars is that whoever stands at the grave of Rasulullaah ε and

recites this verse and then says the following Durud seventy times,

صلى الله عليك يا محمد

Then an angel calls out, 'O person, no need will fall for you.'

Warning

Pay attention to a warning. Ibn Bashkwaal said that a person was reciting the Qur'aan in the month of Ramadhaan. When he reached the verse,

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ

He recited,

يصلون على علي النبي

'Indeed Allaah and His angels send Durud upon Hadhrat Ali who is a Nabi'

This person became dumb, he was diagnosed with leucoderma, leprosy, and he became blind and paralysed. He passed away in this state. May Allaah save us.

Qaadhi 'Iyaadh ȷ has written in the commentary of

كهيعص

that the meaning of ك is that Allaah I has sufficed for Rasulullaah ε, the meaning of ه is 'Haadi' (guide), the meaning of ي is يدك , i.e. the aid and help of Allaah I, ع means 'Ismat' (being sinless), means Salaat, i.e. reciting Durud Sharif in which lies the coolness of the eyes. Some scholars have taken the meaning of Salaat literally, i.e. the

five times daily Salaat. Therefore, we have to be grateful for this blessing and recite Durud Sharif in abundance.

Every Khateeb recites Durud Sharif in the Khutbah. The name of Allaah I is part of the Durud – which is Ism A'dham (the greatest name). There is another benefit and goodness in this verse, and that is that **Allaah I did not address Rasulullaah ε by name in it, He however said 'Nabi'. This is in contrast to the other Rasuls.** Allaah I addressed them by name; examples of this are presented below,

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُکَ الْجَنَّةَ

"O Aadam, you and your wife may live in Jannah." [Surah A'raaf (the High Wall) 7:19]

قِيْلَ يٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا

It was commanded, "O Nooh! Disembark (from the ark) with peace from Us. [Surah Hood (11:48]

يٰٓاِبْرٰهِيْمُ (١٠۴) قَدْ صَدَّقْتَ الرُّءْيَا

"O Ibraaheem! You have certainly brought the dream to a realization (fulfilled the command). [Surah Saaffaat (Those who stand in rows) 37:104, 105]

يٰدَاوٗدُ اِنَّا جَعَلْنٰکَ خَلِيْفَةً فِى الْاَرْضِ

"O Dawood! Indeed, We have made you a deputy (viceroy) on earth (to ensure that Our commands are carried out) [Surah Saad (38:26]

يٰعِيْسٰى اِنِّىْ مُتَوَفِّيْکَ وَ رَافِعُکَ اِلَىَّ

"O Isa, I shall take you away (from this world), raise you to Me (to the heavens) [Surah Aal-Imraan 3:55]

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُکَ بِغُلٰمٍ

"O Zakariyya, We convey to you the good news of (the birth of) a son called Yahya." [Surah Maryam 19:7]

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ط

O Yahya! Hold fast on to the scripture (diligently practice the injunctions of the Torah). [Surah Maryam 19:12]

They (the Rasuls) have been addressed in terms like these, but Rasulullaah ε has been addressed by the word 'Nabi'. There is indication of more piety, greater status, more virtue and love. This is explained in the following verse,

اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَ هٰذَا النَّبِيُّ

Verily those closest to Ibraaheem υ (those who can most rightfully claim a relationship with him) are the ones who followed him and this Nabi (Muhammad ε) [Surah Aal-Imraan 3:68]

Mention is made of 'Khaleel ullaah', i.e. Hadhrat Ibraaheem υ together with Rasulullaah ε in this verse. However, even 'Khaleel ullaah' has been referred to by name while Rasulullaah ε is addressed by the word 'Nabi'.

Study of the word 'Nabi'

The word 'An Nabi' is sometimes written with a hamza and sometimes without. **This word is taken from the root word 'An Naba' which means 'to give news'. This is**

because they give news to the creation. They are high and lofty in status as Allaah I states,

فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِىَ الْعَلِيْمُ الْخَبِيْرُ (٣)

> When he informed her about it, she exclaimed, "Who told you about it? He replied, "The All Knowing, The Informed One told me." [Surah Tahreem (the Prohibition) 66:3]

The word 'Nabi' is also used with a hamza. The meaning in this case will be 'to take something from one land to another'. Rasulullaah ε prevented us from using a hamza in his name. Allaah I has placed Rasulullaah ε on a pedestal of love among the creation, and has kept the name Muhammad for him.

صلى الله عليه وآله بقدر حسنه وكماله

What is the difference between Nabi and Rasul?

A Nabi calls towards the Shari'ah of the previous Rasul. He is not given a new book or a new Shari'ah. He is sent as a caller towards the Shari'ah of the previous Rasul. A Rasul is he who directly calls the creation by means of Hadhrat Jibreel υ. A new book is also revealed to him. He is given a new Shari'ah. (The previous Shari'ah is abrogated). He is also given miracles.

Therefore, every Rasul is a Nabi, but every Nabi is not a Rasul. We learn from the incident of Hadhrat Moosa υ that he possessed both these positions. Allaah I states,

اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ (٣٠)

Indeed I am Allaah, the Rabb of the universe. [Surah Qasas (the Stories) 28:30]

Recognition of the Deity and obedience of Him clears the purport of 'Nubuwwah'. Allaah I mentions before this,

اِذْہَبْ اِلٰى فِرْعَوْنَ اِنَّہٗ طَغٰى (٢٤)

Go to Fir'oun (and preach Towheed to him and his people). He is indeed rebellious. [Surah TaaHaa 20:24]

This clears the purport of Tableegh, Da'wah and Risaalah (propagation, calling and Messenger- ship) for the servants of Allaah I.

There is another point that deserves thought in the following verse,

اِنَّ اللّٰهَ وَمَلٰۗىِٕكَتَہٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۭ يٰٓاَيُّہَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْہِ وَ سَلِّمُوْا تَسْلِيْمًا (٥٦)

Verily Allaah and His angels send Salaat on the Nabi ε (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have Imaan! Send Salaat and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of 'Salaat and Salaam' reported in the ahadeeth). [Surah Ahzaab (the Armies) 33:56]

Allaah I used the word وملائكة . He did not use والملائكة . The form of the word is the same, but if the word والملائكة was used, then the text would have read as follows,

إن الله يصلي والملائكة يصلون الخ

The explanation of وملائكة is that the number of angels is known only to Allaah I. It includes those that are very close to Allaah I, those that hold the ‘arsh, those that hold the seven heavens or the door keepers of Jannah and Jahannam, those that protect the angels of human beings, as is mentioned in the following verse,

يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ

Protecting him by Allaah’s order [Surah Ra’ad 13:11]

(It also includes) those that are appointed over the oceans, those that are appointed over the mountains, clouds, rains, and the wombs of the mothers. Also, those that are appointed over the drop of sperm in the womb that creates the matter and form of man. There are angels that blow the soul into man. There are angels that turn the direction of the winds that cause the plants to germinate. Those that control the skies and the stars. Those angels that take our Durud Sharif and present it to Rasulullaah ε. Those that record our deeds, especially on Fridays. Those that say ‘Ameen’ to the Surah Faatiha of those performing Salaat. Similarly, (there are angels who say ‘Ameen’) for those who say ربنا لك الحمد . There are angels that make Du’aa for those that are waiting for the Salaat to commence.

There are also angels that curse those women that give other men place on the beds of their husbands. There are authentic Ahadith narrated in this regard.

Nevertheless, there is no a space of a hand span in the heavens except that there is an angel there that is either

standing, or in ruku’, or in Sajdah. **It should remain clear that all these angels are reciting Durud Sharif upon Rasulullaah ε. This specialty is only for Rasulullaah ε. It does not exist for any Nabi or Rasul besides him ε.**

In the verse,

> اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۵۶)
>
> Verily Allaah and His angels send Salaat on the Nabi ε (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have Imaan! Send Salaat and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of ‘Salaat and Salaam’ reported in the ahadeeth). [Surah Ahzaab (the Armies) 33:56]

Allaah I used the words يا ايها الذين آمنوا . And not يا ايها الناس . **This is because the recital of Durud upon Rasulullaah ε is for attaining closeness unto Allaah I.** This too is special with the believers. In fact, wherever the words يا ايها الذين آمنوا are used, the disbelievers are not included.

What is the wisdom behind the fact that Allaah I has linked ‘Salaat’, i.e. sending mercies, to himself and to the angels, and He has not linked ‘Salaam’ to Himself, whereas the believers have been ordered to send ‘Salaat’ as well as ‘Salaam’?

The reply can be given to this in this way that ‘Salaam’ is used for two meanings. The ‘Salaam’ of greeting and the ‘Salaam’ of submission. The believers have been commanded to send ‘Salaam’ so that it can come from the believers properly. This submission is not permissible for

Allaah I and the angels. Therefore, it has not been linked in order to clear this doubt. (This is despite the fact that Allaah I also sends 'Salaam), e.g.

سَلَٰمٌ ۞ قَوْلًا مِّنْ رَّبٍّ رَّحِيمٍ (٥٨)

> They will (also) receive a greeting of peace from the Most Merciful Rabb. [Surah Yaaseen 36:58]

R

Chapter one

When did the command to recite Durud come?

According to one view, it came in the second year of the Hijrah. Another view says that it came on the night of Me'raaj (ascension). Ibn Abi As Sayf states that Sha'baan is the month in which Durud Sharif should be recited upon Rasulullaah ε because the verse pertaining to Durud Sharif was revealed in this month. Rasulullaah ε said that you should recite Durud upon me, Allaah I will send mercies upon you. He also said that it is a means of purifying your inside. He also said that your good deeds will be multiplied

manifold. He also said that you will be asked about me in the grave first and foremost.

How should one recite Durud?

The Sahabah τ said to Rasulullaah ε that they know the method of Salaam[1]. But they were not aware of the method of Durud. Rasulullaah ε taught them the Durud e Ibraaheem.

In one narration, the words محمد النبي الامي have also been narrated, i.e. اللهم صل على محمد النبي الامي الخ . Another narration has وعلينا معهم added. Similarly, other narrations have other additions. However, there is consensus upon the first narration (Durud e Ibraaheem).
Regarding this, there are a number of narrations that mention a number of Duruds that Rasulullaah ε taught from time to time. Some of them were mentioned by those who had great love for Rasulullaah ε. Some of them are presented below:

One

اللهم اجعل صلاتك وبركاتك على محمد كما جعلتها على ابراهيم إنك حميد مجيد

O Allaah, may Your mercies and blessings be upon Muhammad (ε) as You have sent them upon Ibraaheem (υ), indeed you are praiseworthy, Most High.[2]

Two

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(1) السلام عليك أيها النبي ورحمة الله وبركاته

[2] Ismaa'eel Qaadhi from Hasan. Mursal

اللهم صل على محمد عبدك ورسولك وأهل بيته كما صليت على إبراهيم إنك حميد مجيد

O Allaah, send Your mercies upon Muhammad (ε) who is Your servant and Rasul and upon his family just as You have sent mercies upon Ibraaheem (υ), indeed You are praiseworthy, Most High.[3]

Three

اللهم صل على محمد عبدك ورسولك كما صليت على إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم

O Allaah, send Your mercies upon Muhammad (ε) who is Your servant and Rasul just as You have sent mercies upon Ibraaheem (υ), and send blessings upon Muhammad (ε) and upon the progeny of Muhammad (ε) just as You have sent blessings upon Ibraaheem (υ).[4]

Four

اللهم صل على محمد وعلى أزواجه وذرياته كما صليت على آل إبراهيم وبارك على محمد وأزواجه وذريته كما باركت على إبراهيم إنك حميد مجيد

O Allaah, send Durud upon Muhammad (ε), and upon his spouses and progeny just as You have sent Durud upon the family of Ibraaheem (υ) and send blessings upon Muhammad (ε) and his spouses and children just as you have sent blessings upon Ibraaheem (υ), indeed You are praiseworthy, Most High.[5]

Five

[3] In the chain of Ismaa'eel from Ibraaheem. Mursal
[4] Hadhrat Abu Sa'eed Khudri τ
[5] Bukhaari and Muslim

اللهم صل على محمد وعلى آل محمد وبارك على محمد وآل محمد وارحم محمدا وآل محمد كما صليت وباركت وترحمت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

Six

التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله اللهم صل على محمد وعلى أهل بيته كما صليت على آل إبراهيم إنك حميد مجيد اللهم صل علينا معهم اللهم بارك على محمد وعلى أهل بيته كما باركت على آل إبراهيم إنك حميد مجيد اللهم بارك علينا معهم صلوات الله وصلوة المؤمنين على محمد النبي الامي السلام عليك ورحمة الله وبركاته

Seven

اللهم اجعل صلاتك ورحمتك وبركاتك على سيد المرسلين وإمام المتقين وخاتم النبيين محمد عبدك ورسولك إمام الخير ورسول الرحمة اللهم ابعثه مقاما محمودا يغبطه به الاولون والآخرون اللهم صل على محمد وأبلغه الوسيلة والدرجة الرفيعة من الجنة اللهم اجعل في المصطفين محبتة وفي المقربين مودته وفي الاعلين ذكره أو قال داره والسلام عليه ورحمة الله وبركاته اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وآل إبراهيم إنك حميد مجيد

O Allaah, send Your mercies and blessings upon the guide of all the Rasuls and the guides of all those that have Taqwa and the final Nabi, Muhammad (ε), who is Your servant and Rasul. He is the guide of goodness and the Rasul of mercy. O Allaah, take Him (ε) to Maqaam e Mahmud, the position that everyone, the first to the last, covet. O Allaah, have mercy upon Muhammad (ε) and take him to the position of Waseela and raise his status in Jannah. O Allaah, make the love of Rasulullaah (ε) general among the elite and bless the close ones affection and love for him, and let him be mentioned generally and totally among the highest ranking ones. And may peace be upon Rasulullaah (ε)

and the mercy of Allaah and blessings. O Allaah, have mercy upon Muhammad (ε) and upon his relatives and family just as you have sent mercy upon Ibraaheem (υ) and his family. Indeed, You are praiseworthy, Most High. O Allaah, send blessings on Muhammad (ε) and on the family of Muhammad (ε) just as You have sent blessings upon Ibraaheem (υ) and the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High.

Eight

اللهم صل على محمد وعلى آل محمد وبارك على محمد وعلى آل محمد كما صليت وباركت على إبراهيم إنك حميد مجيد

Nine

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وارحم محمدا وآل محمد كما ترحمت على إبراهيم إنك حميد مجيد وبارك على محمد وآل محمد كما باركت على إبراهيم إنك حميد مجيد

Ten

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم وترحم على محمد وعلى آل محمد كما ترحمت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم وتحنن على محمد وعلى آل محمد كما تحننت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم وسلم على محمد وعلى آل محمد كما سلمت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allaah, send mercy upon Muhammad (ε) and on the family of Muhammad (ε) just as You have sent mercy on Ibraaheem (υ) and on the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High. O Allaah, send blessings on Muhammad (ε) and on the family of Muhammad (ε) just as You have sent blessings on

Ibraaheem (υ) and on the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High. O Allaah, have mercy upon Muhammad (ε) and on the family of Muhammad (ε) just as You have sent mercy on Ibraaheem (υ) and on the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High. O Allaah, show affection to Muhammad (ε) and on the family of Muhammad (ε) just as You have shown affection to Ibraaheem (υ) and the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High. O Allaah, send peace to Muhammad (ε) and to the family of Muhammad (ε) just as You have sent peace upon Ibraaheem (υ) and on the family of Ibraaheem (υ). Indeed, You are praiseworthy, Most High.

Eleven

اللهم صل على محمد النبي الامي وأزواجه أمهات المؤمنين وذريته وأهل بيته

Twelve

اللهم صل على محمد وبارك على محمد وعلى آل محمد كما صليت وباركت على إبراهيم وآل إبراهيم في العالمين إنك حميد مجيد

Thirteen

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وارحم محمدا وآل محمد كما رحمت على إبراهيم وآل إبراهيم

Fourteen

اللهم اجعل صلاتك ورحمتك وبركاتك على محمد وعلى آل محمد كما جعلتها على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

Fifteen

اللهم صل على محمد حتى لا تبقى صلاة اللهم بارك على محمد حتى لا تبقى بركة اللهم سلم على محمد حتى لا يبقى سلام وارحم محمدا حتى لا تبقى رحمة

O Allaah, send mercy on Muhammad (ρ) until there is no mercy remaining and send blessings on Muhammad (ε) until there is no blessings left. O Allaah, send peace on Rasulullaah (ρ) until there is no peace left and send mercy on Muhammad (ε) until there is no mercy remaining.

Sixteen

اللهم اجعل صلواتك وبركاتك ورحمتك على سيد المرسلين وإمام المتقين وخاتم النبيين محمد عبدك ورسولك إمام الخير وقائد الخير اللهم ابعثه يوم القيامة مقاما محمودا يغبطه الاولون والآخرون وصل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allaah, send mercy and blessings on the guide of the Rasuls and the leader of the Muttaqeen and the final Nabi, Muhammad (ε), your servant and Rasul, the guide of goodness and the head of goodness. O Allaah, take Muhammad (ε) to Maqaam e Mahmud – which the first and last envy – and send mercy on Muhammad (ε) and on his family just as You have sent on Ibraaheem (υ) and on the family of Ibraaheem (υ), indeed You are Most Prasieworthy, Most High.

Seventeen

اللهم صل على محمد وعلى أهل بيته وعلى أزواجه وذريته كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد وبارك على محمد وعلى أهل بيته وعلى أزواجه وذريته كما باركت على إبراهيم وآل إبراهيم إنك حميد مجيد

Eighteen

اللهم صل على محمد وانزله المقعد المقرب عندك يوم القيامة

O Allaah, send mercy on Muhammad (ε) and place him on the close place on the Day of Qiyaamah.[6]

Nineteen

جزى الله عنا محمدا صلى الله عليه وسلم بما هو أهله

May Allaah bless Muhammad (ε) with recompense from our side, such recompense that he is deserving and worthy of.

Twenty

اللهم صل على روح محمد في الارواح وعلى جسده في الاجساد وعلى قبره في القبور

O Allaah, send mercy on the soul of Muhammad (ε) among the souls and on his body among the bodies and on his grave among the graves.

It is reported from Rasulullaah ε that he said that the one who recites this Durud will visit me in a dream, and he who visits me in a dream will visit me on the Day of Qiyaamah, and he who visits me on the Day of Qiyaamah, I will intercede for him, and he will drink water from my pond of Kawthar and Allaah | will make his body forbidden for the fire.

Twenty one

اللهم صل على محمد النبي وأزواجه امهات المؤمنين وذريته وأهل بيته كما صليت على إبراهيم إنك حميد مجيد

Twenty two

سبحان ربك رب العزة عما يصفون وسلام على على المرسلين والحمد لله رب العالمين

Twenty three

[6] It is possible that Maq'ad al Muqarrab refers to Maqaam e Waseela or Maqaam e Mahmud.

اللهم صل على محمد النبي الامي عليه السلام

Twenty four

اللهم داحى المدحوات وبارى المسموكات وجبار القلوب على فطرتها شقيها وسعيدها اجعل شرائف صلاتك ونوامى بركاتك ورأفة تحننك على محمد عبدك ورسولك الخاتم لما سبق والفاتح لما اغلق والمعلن الحق بالحق والدافع لجيشات الاباطيل كما حمل فاضطلع بامرك بطاعتك مستوفزا في مرضاتك بغير نكل عن قدم ولاوهن في عزم واعيا لوحيك حافظا لعهدك ماضيا على نفاذ امرك حتى اورى قبسا لقابس آلاء الله تصل باهله أسبابه به هديت القلوب بعد خوضات الفتن والاثم وابهج موضحات الاعلام ومنيرات الاسلام ودابرات الاحكام فهو امينك المأمون وخازن علمك المخزون وشهيدك يوم الدين وبعيثك نعمة ورسولك بالحق رحمة اللهم افسح له مفسحا في عدنك واجزه مضاعفات الخير من فضلك مهنئات له غير مكدرات من فوز ثوابك المضنون وجزيل عطائك المعلول اللهم اعل على بناء البنائين بناءه اكرم مثواه لديك ونزله واتم له نوره واجزه من ابتعاثك له مقبول الشهادة ومرضى المقالة ذا منطق عدل وخطة فصل وحجة وبرهان عظيم صلى الله عليه وسلم

O Allaah, You are the one Who has spread out the earth and the Creator of the skies. O the Being who has straightened the hearts and established them on their natural disposition and Who has made testimony to His being as the yardstick of fortune or wretchedness. Bless Muhammad (ε) with Your wide mercy, encompassing blessings and everlasting affection. He is Your servant and Rasul, and he is the seal of all the Ambiyaa'. He is the opener of closed doors and announces the truth with the true Kalimah. He destroys falsehood the moment it stands up, i.e. he was sent for this purpose. So he stood with his strength and was always ready for the command of Allaah with obedience in order to attain His pleasure. He was not miserly, nor did he stagger, nor did any weakness come about in his intention. He used to execute the command of Allaah, protecting the

revelation of Allaah, while overseeing this promise. To such an extent that he made it shine like a burning coal. Rasulullaah ε created the means to take the blessings of Allaah to those who deserved it and showed the hearts the way after they were immersed in trials and sins. Rasulullaah ε made the signs of the clear path, the light of Islaam and the planning of the divine laws shine. (In summary, Rasulullaah ε) is the trustworthy one of the Rabb of the universe, who was given a trust and a gathered treasure of knowledge and he was made a witness on the Day of Qiyaamah. (It is as though) he is a blessing sent by Allaah and is a Rasul sent with the truth and mercy. O Allaah, widen his place in the everlasting Jannah and increase all for Rasulullaah ε and bless him with a good recompense. And on account of Your great bounties and success due to a collection of reward, give glad tidings to Rasulullaah ε without any difficulty. O Allaah, raise his foundation among all those who have laid foundations and make his place by Your grand and make his guest hood of high standing and make his light complete and accept his testimony on account of his messenger-ship and grant him a good recompense. And bless Rasulullaah ε with the divine ability to speak that which is in accordance to Your pleasure in the divine court, that which will be in line with justice and equality. And grant him decision, and great proof in every matter.

اللهم اجعلنا سامعين مطيعين واولياء مخلصين ورفقاء مصاحبين ، اللهم بلغه منا السلام واردد علينا منه السلام

Twenty five

Consequently, Hadhrat Ali τ recited the following,
لبيك اللهم ربي وسعديك صلوات الله البر الرحيم والملائكة المقربين والنبيين والصديقين والشهداء والصالحين وما سبح لك من شيئ يا رب العالمين على محمد بن عبد الله خاتم النبيين وسيد المرسلين وامام المتقين ورسول رب العالمين الشاهد البشير الداعي إليك باذنك السراج المنير وعليه السلام

'O my Rabb, I am present, I am present (in order to practice). This is good fortune for me. May the great merciful mercies of Allaah and His close angels and the mercies of the Ambiya, Siddiqeen, martyrs and pious be upon Rasulullaah ε and may the Durud from everything that praises You, O Allaah be upon Rasulullaah ε. O the Rabb of the worlds, send Durud upon Muhammad ε, the son of Abdullaah, the seal of the Rasul-messengers and the guide of all the Rasul-messengers. He is the guide of all the muttaqeen and is sent by the Rabb of the worlds. He will be a witness on the Day of Qiyaamah. He is the bringer of glad tidings and a caller to Allaah by His leave. He is an enlightening lamp and may peace be upon you O Rasul of Allaah ρ.

Hadhrat Ali τ narrates that Rasulullaah ε said that when you send Durud upon me, then do not say,

اللهم صل على محمد

But complete it and say,

اللهم صل على محمد وعلى آل محمد

Twenty six

اللهم تقبل شفاعة محمد الكبرى وارفع درجة العليا واعطه سؤله في الآخرة والاولى كما آتيت إبراهيم وموسى

O Allaah, accept the great intercession of Rasulullaah ε and raise his status and grant his request in this world and in the Aakhirah just as You had granted to Ibraaheem υ and Musa υ.

Twenty seven

اللهم اجعل صلواتك وبركاتك على آل احمد كما جعلتها على آل إبراهيم إنك حميد مجيد

O Allaah, send mercies and blessings upon the family of Ahmad (ε) just as You had sent upon the family of Ibraaheem (υ), indeed You are praiseworthy, Most High.

Twenty eight

اللهم اجعل صلواتك وبركاتك على آل محمد كما جعلتها على آل إبراهيم إنك حميد مجيد السلام عليك أيها النبي ورحمة الله وبركاته ومغفرة الله ورضوانه اللهم اجعل محمدا من اكرم عبادك عليك ومن ارفعهم عندك درجة واعطمهم خطرا وامكنهم عندك شفاعة اللهم اتبعه من امته وذريته ما تقر به عينه واجزه عنا خير ما جزيت نبيا عن امته واجز الانبياء كلهم خيرا وسلاما على المرسلين والحمد لله رب العالمين

O Allaah, send Your mercies and blessings upon the family of Hadhrat Muhammad (ε) just as You had sent upon the family of Hadhrat Ibraaheem (υ). Indeed You are praiseworthy, Most High. O Nabi, may the mercy and blessing of Allaah be upon you, and the forgiveness and pleasure of Allaah. O Allaah, bless Hadhrat Muhammad (ε) with the most honour among Your servants and grant him the highest of stages and make him the one with the largest heart among people and make him the one whose intercession is most appreciated by You. O Allaah, create such people among the Ummah of Rasulullaah ε and from among his progeny who will follow You by means of which his (ε) eyes will be cooled and bless Rasulullaah ε with

such a good reward from our side just as a Nabi grants a good reward to his Ummah. And grant a good reward to all the Ambiya and may peace be upon all the Rasuls and all praises are for the Rabb of the worlds.

Twenty nine

اللهم صل على محمد وعلى آل محمد واصحابه واولاده واهل بيته وذريته ومحبيه واتباعه واشياعه وعلينا معهم اجمعين يا ارحم الراحمين

O Allaah, send mercy upon Rasulullaah ε and upon his family and companions and progeny and his household and upon those who are beloved to You and those who enjoy a relationship with You, upon them and upon us, O the Most Merciful from all those who show mercy.

Thirty

اللهم صل على محمد وعلى آله واصحابه واولاده وازواجه وذريته واهل بيته واصهاره وانصاره واشياعه ومحبيه وامته وعلينا معهم اجمعين يا ارحم الراحمين

O Allaah, send mercy upon Hadhrat Muhammad (ε) and upon his family and upon his companions and progeny and upon his pure spouses and upon those of his household and upon his in laws and upon those who assisted him and those who are part of his group and those who have love for him and upon his Ummah and upon us altogether, O the Most Merciful of those who show mercy.

Thirty one

اللهم صل على محمد ملأ الدنيا وملأ الآخرة وبارك على محمد ملأ الدنيا وملأ الآخرة وارحم محمدا ملأ الدنيا والآخرة وسلم على محمد ملأ الدنيا والآخرة

O Allaah, send such mercies upon Rasulullaah ε that fill the earth and fill the Aakhirah and send such blessings upon Muhammad (ε) that fill this world and that fill the Aakhirah and send such peace upon Muhammad (ε) that fills the world and that fills the Aakhirah.

Thirty two

اللهم إني اسئلك يا الله يا رحمن يا رحيم يا جار المستجيرين يا مأمن الخائفين يا عماد من لا عماد له يا سند من لا سند له يا ذخر من لا ذخر له يا حرزالضعفاء يا كنز الفقراء يا عظيم الرجاء يا منقذا الهلكى يا منجى الغرقى يا محسن يا مجمل يا منعم يا مفضل يا عزيز يا جبار يا منير انت الذي سجد لك سواد الليل وضوء النهار وشعاع الشمس وحفيف الشجر ودوى الماء ونور القمر يا الله انت الله لا شريك له اسئلك ان تصلى على محمد عبدك ورسولك وعلى آل محمد

O Allaah, I ask You, O Allaah, O the Most Beneficent, O the Most Merciful, O the One Who grants protection to those who request protection, O the one Who is a place of safety for those who fear, O the Being Who is relied upon by those who have fallen, O the Support for those who have no support, O the being Who is a provision for those who have no provision (that which will aid a person at the time of need), O the Protector of the poor, O the Being Who is a great Hope for those who have lost hope, O the One who gives salvation from destruction, the One Who saves the drowning, O the One Who favours, O the Being who makes good my work and makes it straightforward, O the One who grants bounties, O the One Who grants virtues, O the Being Who is powerful, the One Who has control, O the One who enlightens darkness, the darkness of the night prostrates before You, the light of the day and the rays of the sun and the lush trees and the sound of the

waves (of water) and the light of the moon all prostrates before You. O Allaah, indeed You are Allaah Who has no partner, I ask You to send mercy upon Muhammad (ε), who is Your servant and Rasul and also upon his family and relatives.

Thirty three

اللهم قد جعلت صلواتك ورحمتك ومغفرتك ورضوانك على إبراهيم وآل إبراهيم اللهم انهم مني وانا منهم فاجعل صلواتك ورحمتك ومغفرتك ورضوانك على وعليهم

O Allaah, indeed You have sent mercies upon Hadhrat Ibraaheem (υ) and forgiveness and You have become pleased with him (then indicating towards Hadhrat Faatima, Hadhrat Ali, Hadhrat Hasan and Hadhrat Husayn τ, he said) O Allaah, all of them are from me, and I am from them. For this reason, send mercy upon me and them, forgive and become pleased.

A Bedouin came and greeted in the following manner,

السلام عليكم يا أهل العز الشامخ والكرم الباذخ

Peace be upon you O one who has great honour and is very generous

So Rasulullaah ε seated this Bedouin between himself and Hadhrat Abu Bakr τ because Hadhrat Jibreel υ informed Rasulullaah ε that the Bedouin recites Durud Sharif in the following manner,

Thirty four

اللهم صل على محمد وعلى آل محمد في الاولين والآخرين وفي الملاء الاعلى الى يوم الدين

O Allaah, send mercy upon the family of Muhammad (ε) among the first and the last and among the Mala' ul A'la until the Day of Qiyaamah.

Hadhrat Abu Bakr τ enquired about the reward of this Durud. Rasulullaah ε said, "O Abu Bakr, you have asked such a question that I cannot count its reward. If all the oceans were to become ink and all the trees were to become pens and the angels write the reward, then the ink will finish and the pens will break but it will not reach the reward. (This narration is rejected, in fact, fabricated).

Thirty five

اللهم صل على محمد كما تحب وترضى له

O Allaah, send mercy upon Rasulullaah ε just as You like and You are pleased with it.

Thirty six

اللهم صل على محمد وعلى آل محمد صلاة تكون لك رضا ولحقه اداء واعطه الوسيلة والمقام المحومد الذي وعدته واجزه عنا ما هو أهله واجزه عنا من افضل ما جزيت نبيا عن امته وصل على جميع اخوانه من النبيين والصالحين يا ارحم الراحمين

O Allaah, send such mercy (Durud) upon Hadhrat Muhammad (ε) and upon his family that You become pleased and their right is also fulfilled and bless Rasulullaah ε with the status of waseela and the high stage of Maqaam e Mahmood which he (ε) is deserving of and grant him such a recompense and goodness from our side that a Nabi is granted from his Ummah and have mercy upon all the brothers of Rasulullaah ε, i.e. all the Ambiya and pious, O the Most Merciful of those who show mercy.

Thirty seven

اللهم لك الحمد كما انت أهله فصل على محمد كما انت أهله وافعل بنا ما انت أهله فإنك أهل التقوى وأهل المغفرة

O Allaah, for You is praise just as You are deserving of it, therefore send such mercy upon Hadhrat Muhammad (ε) just as he (ε) is deserving of it. You deal with us as is deserving of You for indeed You are the Being of Taqwa and forgiveness.

There is no better praise than this or any Durud better than this, not amongst the first, nor among the last, not amongst the close angels, not in the heavens and not in the earth, not anywhere.

Thirty eight

اللهم اجعل صلاتك ورحمتك وبركاتك على سيد المرسلين وامام المتقين وخاتم النبيين عبدك ورسولك امام الخير وقائد الخير ورسول الرحمة اللهم ابعثه المقام المحمود يغبطه به الاولون والآخرون

O Allaah, send Your mercies and Your blessings upon the guide of all the Rasuls and the guide of the Muttaqeen and the seal of the Nabis, the guide of goodness and the head of goodness and the Rasul of mercy. O Allaah, raise him upon Maqaam e Mahmood, which the first and the last are desirous of.

Thirty nine

اللهم صل على محمد في الاولين وصل على محمد في الآخرين وصل على محمد إلى يوم الدين اللهم صل على محمد شابا فتيا وصل على محمد كهلا مرضيا وصل على محمد رسولا نبيا اللهم صل على محمد حتى ترضى وصل على محمد بعد الرضى وصل على محمد ابدا ابدا اللهم صل على محمد كما امرت بالصلاة عليه وصل على محمد كما تحب ان يصلى عليه وصل على محمد كما اردت ان يصلى عليه اللهم صل على محمد عدد خلقك وصل على محمد رضى نفسك وصل على محمد زنة

عرشك وصل على محمد مداد كلماتك التى لا تنفد اللهم واعط محمدا الوسيلة والفضيلة والدرجة الرفيعة اللهم عظم برهانه وابلغ حجته وابلغه ما موله من أهل بيته وامته اللهم اجعل صلواتك وبركاتك ورأفتك ورحمتك على محمد حبيبك وصفيك وعلى اهل بيته الطيبين الطاهرين اللهم صل على محمد بافضل ما صليت على احد من خلقك وبارك على محمد مثل ذلك وارحم محمدا مثل ذلك ، اللهم صل على محمد في الليل اذا يغشى وصل على محمد في النهار اذا تجلى وصل على محمد في الآخرة والاولى ، اللهم صل على محمد الصلاة التامة وبارك على محمد البركة التامة وسلم على محمد السلام التام ، اللهم صل على محمد امام الخير وقائد الخير ورسول الرحمة ، اللهم صل على محمد ابد الآبدين ودهر الداهرين ، اللهم صل على محمد النبي الامي العربي القرشي الهاشمي الابطحي التهامي المكي صاحب التاج والهراوة والجهاد والمغنم صاحب الخير والمنبر صاحب السرايا والعطايا والآيات المعجزات والعلامات الباهرات والمقام المشهود والحوض المورود والشفاعة والسجود للرب المحمود اللهم صل على محمد بعدد من صلى عليه وعدد من لم يصل عليه

O Allaah, send mercy (Durud) upon Hadhrat Muhammad ε among the first and last and send it until Qiyaamah. O Allaah, send mercy upon Hadhrat Muhammad ε during his youth and during his middle age as well. You become pleased with him and send mercy upon him for he is Your Rasul and Your Nabi. O Allaah, send mercy upon Hadhrat Muhammad ε until You become pleased and send mercy upon Hadhrat Muhammad ε after becoming pleased with him and send mercy upon Hadhrat Muhammad ε forever and ever and O Allaah, just as You have commanded us to send Durud upon Hadhrat Muhammad ε, You send mercy upon him and send mercy upon Hadhrat Muhammad ε just as You are pleased and just as You intend and send mercy upon Hadhrat Muhammad ε equal to the amount of creation and send mercy upon Muhammad ε equal to Your pleasure and equal to the weight of Your throne send mercy upon Hadhrat

Muhammad ε and send mercy upon Hadhrat Muhammad ε equal to those words that praise You and that never finish and O Allaah, bless Hadhrat Muhammad ε with the Maqaam of Waseela and the place of virtue and raise his status and O Allaah, entrench the greatness of the proofs of the truth that Rasulullaah ε has brought. O Allaah, enlighten the proofs of Rasulullaah ε and make the Ummah of Rasulullaah ε and the household of Rasulullaah ε in accordance to the hopes of Rasulullaah ε. O Allaah, send Your mercies, blessings and affection upon Hadhrat Muhammad ε because he is Your beloved and chosen one (among Your slaves) and send Your mercies, blessings and affection upon the household of Rasulullaah ε because they are the best and most pure of people. O Allaah, send such mercies upon Rasulullaah ε which are more virtuous than mercy that You have sent upon the creation and send an equal amount of blessings and send such mercy upon Hadhrat Muhammad ε that You have not sent upon anyone such mercy and send mercy upon Rasulullaah ε when the night darkens and send mercies upon Rasulullaah ε when the day brightens and send mercies upon Hadhrat Muhammad ε in this world and in the Aakhirah and in every place and O Allaah, send Your complete mercies upon Rasulullaah ε and send Your complete blessings upon Hadhrat Muhammad ε and send complete peace to Hadhrat Muhammad ε and send mercy upon the guide of all goodness and the guide to goodness and the Rasul of mercy and show mercy upon Rasulullaah ε always, in every time. O Allaah, send mercy upon Rasulullaah ε for he is the unlettered Nabi and an Arab, Qurayshi,

Hashimi, Al Bathi, a resident of Tihaamah and Makkah. Rasulullaah ε is the bearer of the crown, the staff, and the person who wages Jihaad and takes booty in it. He is a being of goodness and the one of the pulpit and the one of the army and the one who grants and the one who shows the signs of power and miracles and other great signs of the power of Allaah |. He is also the one who has been testified about at every place and he is the one of the gathering and the one of the pond and the one of intercession. Rasulullaah ε is the one who prostrates before the praised Rabb. O Allaah, send Durud upon Rasulullaah ε equal to the amount of people that have sent Durud upon Rasulullaah ε and equal to the number of those who did not send Durud upon Rasulullaah ε.

Forty

اللهم صل على سيدنا محمد الذي اشرقت بنوره الظلم ، اللهم صل على سيدنا محمد المبعوث رحمة لكل الامم ، اللهم صل على سيدنا محمد المختار للسيادة والرسالة قبل خلق اللوح والقلم ، اللهم صل على سيدنا محمد الموصوف بافضل الاخلاق والشيم اللهم صل على سيدنا محمد المخصوص بجوامع الكلم ، وخواص الحكم ، اللهم صل على سيدنا محمد الذي كان لا تنهتك في مجالسه الحرم ، ولا يغضى عن من ظلم ، اللهم صل على سيدنا محمد الذي كان اذا مشى تظلله الغمامة حيث مايمم ، اللهم صل على سيدنا محمد الذي انشق له القمر وكلمه الحجر واقر برسالته وصمم ، اللهم صل على سيدنا محمد الذي اثنى عليه رب العزة نصا في سالف القدم ، اللهم صل على سيدنا محمد الذي صلى عليه ربنا في محكم كتابه وامر ان يصلى عليه ويسلم ، صلى الله عليه وعلى آله واصحابه وازواجه ما انهلت الديم ، وما جرت على المذنبين اذيال الكرم ، وسلم تسليما وشرف وكرم . انتهى

O Allaah, send mercy upon our guide, Hadhrat Muhammad ε, due to whose light the darkness has become bright. O Allaah, send mercy upon our guide, Hadhrat Muhammad ε because he was sent as a mercy

unto every Ummah. O Allaah, send mercy upon our guide, Hadhrat Muhammad ε - who has been chosen for guidance-ship and RiSalaat-Messenger-ship before the creation of the tablet and the pen. O Allaah, send mercy upon our guide, Hadhrat Muhammad ε because he had great character and habits. O Allaah, send mercy upon our guide, Hadhrat Muhammad ε for he spoke comprehensively and he had special wisdom. O Allaah, send mercy upon our guide Hadhrat Muhammad ε because no one's honour was belittled in his gathering and no oppressed person returned without being responded to. O Allaah, send mercy upon Hadhrat Muhammad ε - our guide – for wherever he walked, a cloud shadowed him. O Allaah, send mercy upon our guide Hadhrat Muhammad ε for the moon was split on account of him indicating by his finger and whom the stones spoke to and attested to his RiSalaat-messenger-ship with certainty. O Allaah, send mercy upon Hadhrat Muhammad ε who is our guide for the Qur'an praised him. O Allaah, send mercy upon Hadhrat Muhammad ε, O our Rabb You have sent mercy upon him Yourself in Your established book and You have commanded us to send Durud and peace upon him. For this reason, send mercy upon Rasulullaah ε and upon his family, companions and spouses and spread Your generosity upon the sinners and send a lot of peace upon Rasulullaah ε and raise his status and let the generosity of Rasulullaah ε be established forever. Ameen

This Durud has attained great acceptance. Some Maaliki students saw themselves reciting this Durud upon the pulpit of Rasulullaah ε in a dream.

Forty one

اللهم صل على سيدنا محمد السابق للخلق نوره ورحمة للعالمين ظهوره عدد من مضى من خلقك ومن بقى من سعد منهم ومن شقى صلاة تستغرق العد وتحيط بالحد صلاة لا غاية لها ولا انتهاء ولا امدلها ولا انقضاء صلاة دائمة بدوامك وعلى آله وصحبه كذلك والحمد لله على ذلك

O Allaah, send mercy upon our guide Hadhrat Muhammad ε whose light You have created before the entire creation and You have made him apparent by sending him as a mercy for the entire universe, the amount equal to the creation that has passed and those that remain- the pious and evil among them -, send so much Durud upon them that will encompass their number and that will surpass all boundaries and this mercy should be such that it has no end or border, it has no time limit and there is no limit for it, and this mercy is perpetual just as You are perpetual and send mercy upon the family and companions of Rasulullaah ε in a similar way and all praise is due to Allaah upon this.

The benefits of reciting Durud in abundance

- Abu Sa'eed Khayyaat J was a pious man from Egypt who adopted seclusion. He never used to meet anyone and he did not participate in the gathering of anyone. One day he came to the gathering of Hadhrat Ibn Rasheeq J. He said that Rasulullaah ε commanded me in a dream to participate in your gathering because you recite Durud Sharif in abundance.

- It is narrated from Hadhrat Ali bin Husayn bin Ali τ that the sign of being part of the Ahl us Sunnah is that a

person recites Durud Sharif upon Rasulullaah ε in abundance.

- Hadhrat K'ab τ mentioned the following in the gathering of Hadhrat Ayesha radiyallaahu anha – the gist of it is presented here – 'Seventy thousand angels surround the grave of Rasulullaah ε by day and seventy thousand by night. They spread their wings and send Durud until the time when the earth will be split. Then that angel begins to honour and show respect to Rasulullaah ε.'

- It is narrated that the crying of a baby at birth until two months is as if the child is testifying to the Kalimah Tayyibah. For four months after this, the child's crying is reliance upon Allaah |. For eight months after that, the child's crying is Durud upon Rasulullaah ε. After this, for two years, the child's crying is seeking forgiveness for the parents. Similarly, until four months, the child testifies to the Kalimah Tayyibah with a slight variation in wording and it sends Durud for four months and four months have also been mentioned for the parents.

Is it permissible to recite Durud on anyone besides Rasulullaah ε and the other Rasuls

Rasulullaah ε said that when you send Durud upon the other Rasuls, then send Durud upon me too for I am among them as well. Another Hadith states that just as Allaah | has sent me to convey His message, similarly, He has sent the other Rasuls so that they may convey the message. It is also narrated that it is not appropriate for a person to recite

Durud upon any Muslim man or woman besides Rasulullaah ε. Forgiveness should be sought for them.

Hadhrat Umar bin Abdul Azeez J said that some people have begun a new practice that they recite Durud upon the Khulafaa and the rulers. He very strictly stopped this. Durud should be made specific to the Ambiyaa. This new practice began in the time of the Khilafah of the Banu Haashim.

Yahya bin Yahya J presented this proof that the meaning of Durud is that Du'aa of mercy is made. For this reason, if a command of its prohibition is mentioned in a clear text (of Qur'aan and Hadith) or it is proven from consensus of the Ummah, then it will be accepted, otherwise not. However, Imam Malik J said that the reading of Durud Sharif should not be made for one that is not a Nabi. Allaah I says,

وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

And do not speak to him loudly as you speak loudly with each other. [Surah Hujuraat (Rooms) 49:2]

It is for this reason that we have been taught Durud in this way,

السلام علينا وعلى عباد الله الصالحين

Peace be upon us and upon the pious servants of Allaah

This is why Durud Sharif has become special for Rasulullaah ε and for his family. Some scholars of the Hanabila and some latter day scholars like Ibn Taymiyah J have adopted this view.

Imam Abu Hanifah ｣ and his group and we get indication from Imam Bukhari ｣ that were of the view that it is permissible to send Durud upon those who are not Ambiya. Their proof is the following verse,

وَصَلِّ عَلَيْهِمْ

And pray for them. [Surah Taubah (Repentance) 9:103]

The author ｣ says that we get indication of the permissibility of sending Durud upon those that are not Ambiya from the Hadith,

اللهم صل على آل ابى اوفى

And it is mentioned in the Hadith of Qays bin Sa'd bin Ubaadah ｣ that Rasulullaah ε lifted his hands and made Du'aa,

اللهم اجعل صلاتك ورحمتك على آل سعد بن عبادة

In a Hadith of Hadhrat Jaabir τ, it is mentioned that a woman asked Rasulullaah ε to send mercy upon her and her husband. Consequently, Rasulullaah ε did so.

The following verse was presented as proof,

هُوَ الَّذِىْ يُصَلِّىْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ

> It is He Who showers mercy on you, and so do His angels. [Surah Ahzaab (the Armies) 33:43]

It is mentioned in a narration of Hadhrat Abu Hurayrah τ that the angels say to the soul of a believer that may Allaah have mercy on you and upon your body. It is also said that Durud is special with Rasulullaah ε. However, if it is only

for Du'aa and blessings, then it could be said to be permissible for those other than Rasulullaah ε.

Ibn Al Qayyim) said that Rasulullaah ε, his family, spouses, progeny and the angels and all the obedient ones are included in Durud. The Ambiyaa are also included in it, e.g.

اللهم صل على ملائتك المقربين واهل طاعتك أجمعين

This is also permissible. However, it is Makruh to recite Durud upon a special individual or upon a special group. It should not be made a special sign for them, otherwise it will be Haraam. This is just as the Rawafidh have done for Hadhrat Ali τ. There is no problem if one sends Durud sometimes just as Rasulullaah ε made Du'aa for one woman and her husband or a person makes Du'aa for Hadhrat Ali τ. **However, Ali υ should not be said.** Anyway, سلام علينا can be said, but صلوة علينا cannot be said. There is a difference between سلام and صلوة .

Which Durud and in which condition of reciting (Durud) is most virtuous?

In which words and way can Durud Sharif be better and more virtuous than the words and the way in which Rasulullaah ε taught the Sahabah τ? Imam Nawawi) has mentioned one of these in Raudah. It is presented below:

اللهم صل على محمد وعلى آل محمد كلما ذكره الذاكرون وكلما سها عنه الغافلون

O Allaah, send mercy upon Hadhrat Muhammad ε and upon the family of Muhammad ε as long as those who remember-remember and those who forget- forget, i.e.

all the time. It is as though Imam Nawawi ۩ has taken these words from Imam Shafi'i ۩ because he used to recite Durud in this condition. By changing the text a little, one can recite,

اللهم صل على محمد كلما ذكرك الذاكرون الخ

Imam Shafi'i ۩ has taken a lot of virtue from this Durud,

وصلى الله عليه في الاولين والآخرين

May Allaah send His mercy upon His Nabi among the first and the last.

Rasulullaah ε has done so much favours upon the Ummah, that if the entire Ummah gets together, they will not be able to give compensation for it. It is through Rasulullaah ε that Allaah | saved this Ummah from destruction. We have been created as the best Ummah that has been taken out for the benefit of mankind. We can fulfill some of this right by following Rasulullaah ε with the best words (by means of Da'wah and Tabligh). Sending Durud upon Rasulullaah ε is also included in this. A person can also attain the pleasure of Allaah | through this. The being of Rasulullaah ε is an embodiment of guiding to the right path. It is a means of being saved from every destruction.

فصل الله على سيدنا محمد وآله وصحبه وسلم كما صليت على ابراهيم
وآل ابراهيم انك حميد مجيد

The summary of the discussion of Imam Shafi'i ۩ is that the best condition in which one can send Durud is that the person should be conscious of all this as well as the meaning. We learn from the writings of the other luminaries that remembering Rasulullaah ε is in reality counted as remembering Allaah |. It does not matter

whether the person remembering is a man or a woman. Neglect of the remembrance of Rasulullaah ε is a cause of neglect of remembering Allaah |.

Qaadi Husayn J said that the path of goodness is that on recites this Durud,

اللهم صل على محمد كما هو اهله ومستحقه

O Allaah, send mercy upon Muhammad ε just as he is deserving of it.

‘Allamah Baarizi J said that the following Durud is among the most virtuous forms of Durud,

اللهم صل على محمد وعلى آل محمد افضل صلاتك عدد معلوماتك

O Allaah, send mercy upon Rasulullaah ε and upon the family of Rasulullaah ε, the most virtuous form of Durud which is in accordance to Your knowledge.

It is mentioned in Al Majd Al Lughawi that **if someone has taken a vow to recite the most virtuous form of Durud,** then he should recite the following Durud,

اللهم صل على سيدنا محمد النبي الامي وعلى كل نبي وملك وولى عدد
الشفع والوتر وعدد كلمات ربنا التامات والمباركات

O Allaah, send mercy upon our guide Hadhrat Muhammad ε who is the unlettered Nabi and upon every Nabi, every angel, and upon every pious person, an amount equal to the odd and even numbers and equal to the words and blessings of our Rabb.

It is narrated from some in the following way,

اللهم صل على محمد عبدك ونبيك ورسولك النبي الامي وعلى آله وازواجه وذريته وسلم عدد خلقك ورضى نفسك وزنة عرشك ومداد كلماتك

O Allaah, send mercy upon Muhammad ε, Your servant, and Your Nabi and Your Rasul, the unlettered Nabi and upon his family and spouses and progeny equal to the amount of Your creation and in accordance to Your pleasure and in accordance to the weight of the throne and in accordance to the ink writing Your words.

Some have chosen the following Durud,

اللهم صل على محمد وعلى آل محمد صلاة دائمة بدوامك

O Allaah, send mercy upon Muhammad ε and upon the family of Muhammad ε such mercy which is perpetual with Your perpetuity.

Some have the Durud in the following way,

اللهم يا رب محمد وآل محمد صل على محمد وآل محمد واجز محمدا صلى الله عليه وسلم ما هو اهله

O Allaah, O the Rabb of Muhammad ε and the Rabb of the family of Muhammad ε send mercy upon Muhammad ε and upon the family of Muhammad ε and grant Muhammad ρ recompense as he deserves.

Durud Sharif is not specific with certain words, nor is it specific to certain times, but the most virtuous form of Durud is the one that Rasulullaah ε taught.

Imam ‘Afif ud Deen Al Yaafi’i ﺭ has collected these three conditions in the following way,

اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم وبارك على محمد وعلى آل محمد كما باركت على ابراهيم وآل ابراهيم انك حميد مجيد افضل صلاتك عدد معلوماتك كلما ذكره الذاكرون وغفل عن ذكره الغافلون (وسلم تسليما)

Whoever wants that the pan of rewards in his scale should be filled, he should recite the following Durud, similarly, the following Durud carries the condition (in which Durud should be recited).

اللهم صل على محمد النبي وازواجه امهات المؤمنين وذريته واهل بيته كما صليت على ابراهيم

This Durud also conveys these types of conditions:

اللهم صل ابدا افضل صلاتك على سيدنا محمد عبدك ، نبيك ، رسولك محمد وآله وسلم عليه تسليما وزده شرفا وتكريما وانزله المنزل المقرب عندك يوم القيامة

O Allaah, send Your most virtuous form of mercy upon Muhammad ε because he is our guide, he is Your servant, Your Nabi, Your Rasul and upon the family and relatives of Rasulullaah ε, abundant salaam and increase the honour and grandeur of Rasulullaah ε and bless him with the close station before You on the Day of Qiyaamah.

There is no problem in reciting the following beautiful Durud,

اللهم صل وبارك وترحم على محمد عبدك ونبيك ورسولك النبي الامى سيد المرسلين وامام المتقين وخاتم النبيين امام الخير وقائد الخير ورسول الرحمة وعلى ازواجه امهات المؤمنين وذريته واهل بيته وآله واصهاره وانصاره واتباعه واشياعه ومحبيه كما صليت وباركت وترحم علينا معهم افضل صلاتك وازكى بركاتك كلما ذكرك الذاكرون ، وغفل عن ذكرك الغافلون عدد الشفع والوتر وعدد كلماتك التامات المباركات وعدد خلقك ورضى نفسك ، وزنة عرشك ومداد كلماتك ، صلاة دائمة بدوامك ، اللهم

ابعثه يوم القيامة مقاما محمودا يغبط به الاولون والآخرون وانزله المقعد المقرب عندك يوم القيامة وتقبل شفاعته الكبرى وارفع درجته العليا واعطه سؤله في الآخرة والاولى كما آتيت ابراهيم وموسى ، اللهم اجعل في المصطفين محبته وفي المقربين مودته وفي الاعلين ذكره واجزه عنا ما هو اهله خير ما جزيت نبيا عن امته واجز الانبياء كلهم خير صلوات الله وصلاة المؤمنين على محمد النبي الامي ، السلام عليك ايها النبي ورحمة الله وبركاته ومغفرته ورضوانه ، اللهم ابلغه منا السلام واورد علينا منه السلام واتبعه من امته وذريته ما تقر به عينه يا رب العالمين

O Allaah, send mercy and send blessings and send beneficence upon Muhammad ε, Your servant, Your Nabi, Your Rasul, the unlettered Nabi, the guide of all the Ambiyaa-messengers and the leader of all the muttaqeen and the final Nabi, the guide of goodness, the head of goodness, and the Rasul of mercy. And send mercy upon his spouses, the mothers of the believers and upon his progeny and upon those of his household and upon his in-law relations and upon those who help him and upon those who follow him and upon his group and upon those who have love for Rasulullaah ε just as You have sent mercy and blessings upon Hadhrat Ibraaheem υ. O Allaah, send mercy upon us together with them, the best of mercies and pure blessings equal to whenever those who remember You, remember and whenever those who are negligent of Your remembrance are negligent, equal to the number of odd and even and equal to all the words of Your praise and blessings and equal to the number of Your creation and equal to Your pleasure and the weight of the throne and equal to the ink that writes Your praises, forever may there be peace upon Rasulullaah ε, and may peace descend upon him. O Allaah, raise Muhammad ε to the Maqaam e Mahmud on the Day of Qiyaamah – which the first and the last covet. Bless Rasulullaah ε with a

place close to You in Your court on the Day of Qiyaamah and bless Rasulullaah ε with the greatest intercession. Raise the stages of Rasulullaah ε. Bless Rasulullaah ε with everything that he has asked for in this world and the Aakhiraat-hereafter just as You have blessed Hadhrat Ibraaheem υ and Hadhrat Moosa υ. Bless the chosen servants with the love of Rasulullaah ε. Grant those in the divine court a special relationship with Rasulullaah ε and perpetuate the mention of Rasulullaah ε among those of the highest rank. Grant Rasulullaah ε with a good recompense from our side which he is deserving of, in fact, grant him even better which a Nabi can get from his Ummah and grant all the Ambiyaa' the best recompense. May the mercies of Allaah | be upon Rasulullaah ε and may the Durud of all the believers be upon the unlettered Nabi – Rasulullaah ε and create such followers from the Ummah and their progeny that will be the coolness of his eyes, O Rabb of the worlds.

Some scholars have mentioned that the following words should be added to the Tashahhud because it is proven from authentic Ahadith, i.e. امهات المؤمنين after و ازواجه as well as وذريته واهل بيته and عبدك ورسولك and is also mentioned.

اللهم صل على محمد النبي الامي وعلى آل محمد وازواجه امهات
المؤمنين وذريته واهل بيته عبدك ورسولك كما صليت على إبراهيم
وعلى آل إبراهيم وبارك على محمد النبى الامى وعلى آل محمد
وازواجه ودريته كما باركت على ابراهيم وعلى آل ابراهيم في العالمين
انك حميد مجيد

In some places, وترحم على محمد is also mentioned with علينا معهم at the end.

About sending Salaam upon Rasulullaah ε

Rasulullaah ε has t.aught us the method of saying salaam in Tashahhud.

السلام عليك ايها النبي ورحمة الله وبركاته

Rasulullaah ε said that on the night I was sent, from that time, **whichever stone or tree I pass, it says to me,**

السلام عليك يا رسول الله

On one occasion, Rasulullaah ε was on a journey. He rested at one particular place. **A tree came to him breaking through the earth, shaded Rasulullaah ε and went back.** When Rasulullaah ε woke up, he said that the tree asked permission from its Rabb to come and convey salaam to me. Consequently, Allaah | granted permission.

It is stated in a Hadith of Hadhrat Ayesha radhiyallaahu anha that on one occasion, Hadhrat Jibreel υ came and taught the method of Wudhu to Rasulullaah ε. He performed Wudhu and two Rak'at of Salaat. Hadhrat Jibreel υ then went away. **From that time, every stone or clod of earth that Rasulullaah ε passes, it conveys Salaam to Rasulullaah ε.** It says,

السلام عليك يا رسول الله

The Tashahhud that is narrated from Hadhrat Ali τ is as follows,

السلام على نبي الله السلام على انبياء الله ورسوله السلام على رسول الله السلام على محمد بن عبد الله السلام علينا وعلى المؤمنين والمؤمنات من غاب منهم ومن شهد اللهم اغفر لمحمد وتقبل شفاعته واغفر لاهل بيته واغفر لي ولوالدى وما ولدا وارحمهما السلام علينا وعلى عباد الله الصالحين السلام عليك ايها النبي ورحمة الله وبركاته

May peace be upon the Nabi of Allaah. Peace be upon the Ambiyaa' of Allaah and His Rasools. Peace be upon the Rasool of Allaah. Peace be upon Muhammad bin Abdullaah. Peace be upon us and upon the believing men and women, those who are absent and those who are present with us. O Allaah, forgive Rasulullaah ε and accept his intercession and forgive those of his household and forgive me and my parents and forgive those among the Muslims that have been chosen and have mercy upon both of them. Peace be upon us and upon the pious servants of Allaah. Peace be upon you O Nabi ε and may the mercy and blessings of Allaah be upon Rasulullaah ε.

It should be clear that Hadhrat Ali τ made Du'aa of forgiveness for his parents, i.e. he wished that it could have been so.

Also, this was to teach those who would recite Tashahhud with ولوالدى . **It is stated in the Qur'aan that whoever dies in the condition of kufr, Du'aa of forgiveness cannot be made for him.**

We have also learned that the difference of opinion about sending Durud Sharif upon those other than Rasulullaah ε is separate. It is also permissible to make Du'aa for one's self because it is proven in the Hadith that Rasulullaah ε made Du'aa for himself.

اللهم إني أسئلك من خير ما سئلك منه محمد الخ

In any case, all these words should not be recited in Tashahhud all at once, but a person should recite them in turns.

Ibn Qayyim J said that a text is proven from Imam Shafi'i J that to mention various texts in the Tashahhud is like the different Qira'ahs. However, the scholars of Qira'ah have not mentioned anywhere that it is preferable to join a number of Qira'ahs in one Qira'ah. Some scholars have given permission for this for teaching purposes.

The summary of this discussion is that the Salaat of a person will be done in the case where a person recites the specified Durud after Tashhahud as well as in the case where a person recites another form of Durud.

After this, is it necessary to specify the name 'Muhammad' or not? The scholars have differing views regarding this. The scholars have stated that it is permissible to suffice upon mentioning a quality of his ε. The least amount that should be recited in Durud is as follows,

اللهم صل على محمد كما صليت على ابراهيم

Allaah I commands us to send Durud upon Rasulullaah ε, but we say, 'O Allaah, you send Durud upon Rasulullaah ε and his family.'

The wisdom in this is that Rasulullaah ε is pure. For this reason, we ask the pure, high Rabb to send mercy (Durud) upon Rasulullaah ε according to his grand status. For this reason, the link to Allaah | is direct and the link to the servant is indirect. We should therefore send Durud upon Rasulullaah ε in abundance so that our stages will become

high and we can attain closeness to Rasulullaah ε. By means of this we will become those to whom the Hadith refers to that none of you will have complete Imaan until and unless I (Rasulullaah ε) is more beloved to you than your father, children and all the people.

In some instances it becomes compulsory to send salaam upon Rasulullaah ε

For example, when the name of Rasulullaah ε comes at the end of Tashahhud and is mentioned, at the graveside and when a person takes a vow to recite Durud Sharif.
It is narrated from Ibn Wahab τ that Rasulullaah ε said that **whoever has recited Durud Sharif ten times has freed a slave.**

Salaam is one of the names of Allaah | which has been recited upon Rasulullaah ε. All the meanings of goodness and blessings are included in it. It is a Du'aa for safety from all loss and trouble. The author states that the meaning of Salaam is obedience and handing over as is in the sentence
ويسلموا تسليما

In which condition and with what quality should Durud be recited?

What is meant by this is that in which words should it be done or in which condition should it be recited. This question is in line with the analogy that just as the words of Salaam were taught, similar should be the case with Durud. **However, the words of Durud are not specified.**

Study of the word 'Allaahumma' (O Allaah!)

These words are mostly used in Du’aa, i.e. (يا الله) O Allaah, (اللهم) - in plural form, i.e. making Du’aa with all the names of Allaah.

Hadhrat Hasan Basri ؒ said that (اللهم) is the collection of Du’aa.

It is narrated from Abu Raja Ataridi ؒ that in the body of (اللهم) , the 99 names of Allaah ﷻ are included.

Explanation of the names of Rasulullaah ﷺ

The most famous name is Muhammad. Abu Talib used to recite the following poem,

وشق له من اسمه ليجله فذوالعرش محمود وهذا محمد (ﷺ)

Allaah ﷻ derived the name of Rasulullaah ﷺ from his name so that Rasulullaah ﷺ could be made the most honourable and revered from the creation. The name of the master of the throne is Mahmood, and the name of Rasulullaah ﷺ is Muhammad (the highly praised).
Allaah ﷻ has kept the name Muhammad from the root ‘Al Hamd’ so that none can be partner in it.

The Ummah of Rasulullaah ﷺ is named ‘Al Haamidoon’, i.e. these people praise Allaah ﷻ in every happiness and grief.

The flag of ‘Hamd’ will be in the hands of Rasulullaah ﷺ on the Day of Qiyaamah and Rasulullaah ﷺ will be in Sajdah before his Rabb and he ﷺ will get permission for the great intercession. He ﷺ alone is the one who will stand at Maqaam e Mahmud – which the first as last will covet.

The people on the plains of resurrection will praise Rasulullaah ε. It is because all those on earth got guidance through Rasulullaah ε, they got freed from disbelief, polytheism and the trap of Shaytaan (through him). They were saved from ignorance to such an extent that those who believed attained the honour and greatness of this world and the Aakhiraat-hereafter. All the people on earth were the greatest in need of his Risaalah. Allaah | helped all the countries and all the creation through him, assisted them, he sifted the darkness from the world, the creation got guidance from deviation, they were given wealth and riches after poverty and destitution and they were made rich after being in want. They were taken from low down and were brought high, mutual differences were removed and he joined the hearts of everyone. He opened the eyes of the blind, he opened the ears of the deaf and he opened the closed hearts to such an extent that people recognized their Rabb through Rasulullaah ε and they got such strength through the recognition of Allaah | that wherever possible, they reached the limit. The hearts of those of Imaan moved and he removed doubts and misgivings from the hearts like the 14th moon lights up the world. He did not leave for the Ummah anyone to turn to but Allaah |, he made them independent because Rasulullaah ε was granted comprehensive speech and strange wisdom.

The qualities of Rasulullaah ε were mentioned in the Tauraat. Muhammad (ε) is My servant and Rasul. I have kept his name. Mutawakkil (the one who trusts). He is not harsh tongued nor in speech. He does not scream in the marketplaces. He does not exact revenge (do something bad) if someone did evil (to him), but he forgives and

overlooks. I will straighten the crooked religions through him and will open the blind eyes, open the deaf ears and the closed hearts until the people will say,

لا إله إلا الله

There is no deity but Allaah.

Rasulullaah ε is the most merciful of all the creation and he shows the most affection upon them. He is the greatest benefactor with regards to Deen and the world. He is the most eloquent from all the creation of Allaah | and he guides to ones objective. He explains many meanings in the best of ways in a few words. He is the most patient, he is the one that speaks the most truthfully in the face of the enemy and he fulfills his promises and responsibilities in the best way. He gives the most complete recompense for something good done, he is most humble, he sympathizes with others and gives others preference. He is absolutely firm in removing evil from his companions, he is the one that fulfills commanding the good and forbidding the evil the most, he is the one that joins ties the most from all the creation. He is the highest and complete in all qualities – which are innumerable and abundance of Salaam be upon Rasulullaah ε.

No one kept the name ‘Muhammad’ and ‘Ahmad’ before him. Indeed, Hadhrat Isa υ gave glad tidings of ‘Ahmad’. Just before the birth of Rasulullaah ε, this became famous. So 6 people kept this name in hope that the child will turn out to be the final Nabi, but no one could claim

Nubuwwah and these 2 names were proven for Rasulullaah ε.

The scholars have explained a subtle point that when سبحان الله والحمد لله ولا إله إلا الله والله اكبر is more virtuous than human speech, then **أحمد** will be most virtuous in general Dhikr because أحمد gathers the meaning of all these four words. This is because سبحان الله is at the point of purity, i.e. Allaah | is pure from all defects and faults and this Tasbeeh negates all loss. Tahleel is at the point of Tauheed and it negates all polytheism. Takbeer shows that Allaah | is so great that it can never be contained in the heart nor can it cross the mind. How can the intelligence and senses of man comprehend this? In no condition will he be able to understand.

In any case, this is an action of Hamd (praise) and the word 'Ahmad' contains every type of praise to perfection. For this reason, every type of Dhikr in which there is Tasbeeh, Tauheed and complete qualities is included in it. So, faults and defects have been negated and it is proven that the intellect of man is defective in understanding him and the details of it. It is for this reason that the word 'Ahmad' contains the meaning of all four words and it is complete in explaining greatness. Therefore, this Ummah has become special with the quality of Hamd just as Rasulullaah ε has it. And the flag of Rasulullaah ε has been called the flag of Hamd. This flag is so comprehensive that every type of man, from Hadhrat Aadam υ and everyone else, all will be below it. Allaah | will grant him this flag of Hamd when

the head of Rasulullaah ε will be in Sajdah. And Allaah | knows best.

List of the names of Rasulullaah ε

The scholars have stated that the names of Rasulullaah ε are equal in number to the names of Allaah |. Some have stated that it is 300. It is narrated from some sufis that Allaah | has 1000 names and the author ﺝ has collected them all in alphabetical order,

1. Al Abarra billaah – the one who does the best with Allaah |.
2. Al Abtah – the one who resides in Bat'ha.
3. Atqa An Naas – the one who has the most Taqwa.
4. Al Atqa lillaah – the one who fears Allaah I.
5. Ajwad an Naas – the most generous.
6. Al Ahad – the one who has unique qualities.
7. Ahsan an Naas – the best of people.
8. Ahmad – the one who praises the most.
9. Aheed u Ummati anin Naar – the one who moves his Ummah the most away from the fire.
10. Al Aakhidh bil Hujuraat – the one who kept rooms for his spouses.

11. Aakhidh as Sadaqaat – the one who collects charities and gives it to the deserving.

12. Al Aakhir – the one who came last (from the Ambiyaa-messengers).

13. Al Akhsha lillaah – the one that has the most fear of Allaah I.

14. Udhn Khayr – the one that hears good speech.

15. Ar Jah un Naasi ‘Aqlan – the one that has the most intelligence.

16. Irham un Naasi bil ‘Iyaal – the one that has the most mercy upon his family and relatives.

17. Ashja’ un Naas – the most brave.

18. Al Asdaq fillaah – the one that is most truthful in matters with Allaah I.

19. Atyab un Naasi Reehan – the one that has the most beautiful scent from among people.

20. Al A’azzu – the one that has the most respect.

21. Al A’lamu billaah – the one that knows Allaah I the most.

22. Akthar ul Ambiyaa Tab’an – the one that follows the most from all the Ambiyaa’.

23. Akram un Naas – the one that has the most beneficence and generosity upon people.

24. Akram u Wuldi Aadam – the one that is most generous from the children of Aadam υ.

25. Imam ul Khayr – the guide of goodness.

26. Imam ul Mursaleen – the guide of all the Rasuls.

27. Imam ul Muttaqeen – the guide of those who have taqwa.

28. Imam un Nabiyyeen – the guide of the Nabis.

29. Al Imam – the one that guides.

30. Al Aamir – the one that commands good.

31. Al Aamin – the one that establishes peace and safety.

32. Amanat u Ashaabihi – the one that is most content from all his companions.

33. Al Ameen – the trustworthy.

34. Al Ummi – the one that did not learn how to read and write from anybody.

35. An'am Allaah – the one that has attained the most blessings.

36. Al Awwal – the first (that brought the message of salvation.)

37. Awwal u Shaafi'in – the first to intercede.

38. Awwal al Muslimeen – the first obedient one.

39. Awwal u Mushaffa'in – the first one whose intercession will be accepted.

40. Awwal al Mu'mineen – the first one to believe.

41. Al Baar u Qaleetin

42. Al Baatin – the one who is complete on the inside.

43. Al Burhaan – Established proof.

44. Al Barr u Qaleetisi

45. Bashar – Man.

46. Bushra 'Isa – the glad tidings of Hadhrat 'Isa υ.

47. Al Basheer – the one who gives glad tidings of Jannah.

48. Al Baseer Al Baleegh – the one who sees with great detail.

49. Biyaanun – the one who speaks clearly and eloquently.

50. Biyaan ul Bayyinah – the one that has enlightened proofs.

51. At Taali ut Tadhkirah – A patron who advises.

52. At Tuqa At Tanzeel – the one who makes others fear the revelation.

53. At Tihaami – the one who resides in Tihaamah.

54. Thaani athnayn – the second of the two (together with Hadhrat Abu Bakr τ)

55. Al Jabbaar – the one who joins broken hearts, the one who overpowers the enemy.

56. Al Jiddu – the one who strives.

57. Al Jawwaad – the generous.

58. Haatim – the decisive.

59. Al Haashir – the one who will gather the people on the plains of resurrection.

60. Al Haafiz – the one who protects the laws.

61. Al Haakim bima Araad Allaah – the one that decides according to the intention of Allaah I.

62. Al Haamid – the one that praises.

63. Haamil u Liwaa Al Hamd – the bearer of the flag of Hamd.

64. Al Habeeb – the beloved of Allaah I.

65. Habeeb ur Rahmaan – the beloved of the Most Beneficent.

66. Habeeb ullaah – the beloved of Allaah I.

67. Al Hijaazi – the person of Hijaaz.

68. Al Hujjah – the proof for those on earth.

69. Al Hujjah Al Baalighah – a complete proof.

70. Hirz ul Ameen – the protected trust.

71. Al Harami – the one who stays in the Haramayn.

72. Al Harees ‘alal Imaan – the one who has fervent hope of people becoming believers.

73. Al Hafeez – the one who protects.

74. Al Haqq al Hakeem – the one of truth and wisdom.

75. Al Haleem – the tolerant one.

76. Hammaad – the one that praises Allaah I greatly.

77. Hamtaayaa or Hamyaataa – one that stops evil works.

78. Haa Meem ‘Ayn Seen Qaaf – Allaah I alone knows the meaning.

79. Al Hameed – the one who praises the bounties of Allaah I.

80. Al Haneef – one who moves away from all the baseless religions and is firm upon truth.

81. Khaatam un Nabiyyeen – the final Nabi.

82. Khaatam – the seal of Nabuwaat-messenger ship.

83. Al Kaazin li Maalillaah – the treasurer of the wealth of Allaah I.

84. Al Khaasi’ – the one who fears Allaah I.

85. Al Khaadi’ one who lowers himself before Allaah I.

86. Al Khaalis – one who is complete in sincerity.

87. Al Khabeer – one who is aware of the system of Allaah I.

88. Khateeb ul Ambiyaa’ – the one who addressed the Ambiyaa’ on the night of Me’raaj.

89. Al Khaleel – one who adopts friendship with Allaah I.

90. Khaleel ur Rahmaan – the friend of the Most Beneficent.

91. Khaleel ullaah – the friend of Allaah I.

92. Khayr ul Ambiyaa’ – the best of all the Ambiyaa’.

93. Khayr ul Bariyya – the best of all the creation.

94. Khayr Khalq illaah – the best of the creation.

95. Khayr ul ‘Aamileen Turran – the best of the universe.

96. Khayr un Naas – the best of people.

97. Khayr un Nabiyyeen – the best of the Nabis.

98. Khayratul Ummah – the chosen of the last Ummah.

99. Khayratullaah – the chosen one of Allaah I.

100. Daar ul Hikmah – the house that encompasses wisdom.

101. Ad Daa’i ilal laah – the one who calls to Allaah I.

102. Da’watu Ibraaheem – the Du’aa of Ibraaheem υ.

103. Da'watun Nabiyyeen – the Du'aa of all the Nabis (for guidance).

104. Ad Daleel – the proof.

105. Adh Dhaakir – the one who remembers Allaah I.

106. Adh Dhikr – Rasulullaah ε is the remembrance of Allaah I.

107. Dhul Haq al Mawrood – the one who brought the revealed truth.

108. Dhul Hawd al Mawrood – the one who will come to the pond of Kauthar.

109. Dhul Khuluq al 'Adhim – the one who has lofty character.

110. Dhus Siraat al Mustaqeem – the one who shows everyone the straight path.

111. Dhul Quwwah – the one who has complete strength in body and soul.

112. Dhul Mu'jizaat – the one who has miracles.

113. Dhul Maqaam al Mahmud – the one who has Maqaam Mahmud.

114. Dhul Waseelah – the one who attained the placed of Waseelah.

115. Ar Raadi' Ar Raadi – the one who drank milk in childhood and who gave others to drink making them happy in middle age.

116. Ar Raaghib – the one who encourages good.

117. Ar Raafi' – the one who elevates truth.

118. Raakib ul Buraaq – the one who mounted Buraaq.

119. Raakib ul Ba'eer – the one who mounted a small camel.

120. Raakib ul Jamal – the one who mounted a big camel.

121. Raakib un Naaqah – the one who mounted a female camel.

122. Raakib un Najeeb – one who has honourable character.

123. Ar Rahmah – one who is a cause of mercy.

124. Rahmatun lil Ummah – a mercy for the Ummah.

125. Rahmatul lil 'Aalameen – a mercy for the worlds.

126. Rahmatu Mahdaatin – a mercy for the path of guidance.

127. Ar Raheem – one who is merciful upon everyone.

128. Ar Rasul – one who conveys the message of Allaah I.

129. Rasul ur Raahah – one who brings ease.

130. Rasul ur Rahmah – the Rasul of mercy.

131. Rasulullaah – the Rasul of Allaah I.

132. Rasul ul Malaahim – the Rasul who wars against the disobedient.

133. Ar Rasheed – the one of guidance.

134. Rafi' udh Dhikr – the one who elevates Dhikr.

135. Ar Raqeeb – the one who oversees the laws.

136. Ruh ul Haq – the soul of truth.

137. Ruh ul Qudus – the pure soul.

138. Ar Ra'uf – the one who shows kindness.

139. Az Zaahid – one who is disinclined towards the world.

140. Za'eem ul Ambiyaa' – the most responsible among the Ambiyaa'.

141. Az Zaki – one who is pure.

142. Az Zamzami – one who gives Zam Zam to drink.

143. Zeena man fil Qiyaamah – the beauty of people on the Day of Qiyaamah.

144. As Saabiqu bil Khayraat – the one who is foremost in good works.

145. Saabiq ul 'Arab – the foremost among the Arabs.

146. As Saajid – the one who prostrates to Allaah I.

147. Sabeel ullaah – the one who shows the path of Allaah I.

148. As Siraaj – the lamp of guidance that finishes of deviation.

149. As Sa'eed – fortunate.

150. As Samee' – the one who hears.

151. As Salaam – the cause of peace.

152. Sayyid wuldi Aadam – the guide of the children of Aadam υ.

153. Sayyid ul Mursaleen – the guide of the Rasuls.

154. Sayyid un Naas – the guide of people.

155. Sayf ullaah al Maslul – the drawn sword of Allaah I.

156. Ash Shaari' – the one who shows the path of Shari'ah.

157. Ash Shaamikhu – the high one of respect.

158. Ash Shaakir – the grateful.

159. Ash Shaahid – the testifier on the Day of Qiyaamah.

160. Ash Shafee' – the interceder.

161. Ash Shakur – the one who is very grateful.

162. Ash Shams – the sun of guidance.

163. Ash Shaheed – the one who is trustworthy in testimony.

164. As Saabir – the patient.

165. As Saahib – the companion.

166. Saahib ul Aayaat wal Mu'jizaat – the one of the signs of the power of Allaah I and miracles.

167. Saahib ul Burhaan – the one who has the proofs of truth.

168. Sahib ut Taaj – the one who has the crown.

169. Saahib ul Jihaad – the one who wages Jihaad.

170. Saahib ul Hujjah – the one who has the proof of truth.

171. Saahib ul Hateem – the one of the Hateem.

172. Saahib ul Hawd al Mawrood – the one who will come to the pond of Kauthar.

173. Saahib ul Khayr – the one of goodness.

174. Saahib ud Darajah Al 'Aliyah ar Rafi'ah – the one who has reached the greatest of heights.

175. Saahib us Sujood li Rabb al Mahmud – the one who prostrates before the Rabb who is praised.

176. Saahib us Saraaya – the one of armies.

177. Saahib us Sultaan – the one who has kingdom and power.

178. Saahib us Sayf – the one who has a sword.

179. Saahib ush Shar' – the one who explains the laws of Shari'ah.

180. Saahib ush Shafa'ah al Kubra – the one of the great intercession.

181. Saahib ul Ataayaa – the one who gives.

182. Saahib ul 'Alaamaat – the one who has signs.

183. Al Baahiraat – the one who has enlightened proofs.

184. Sahib ul Fadhilah – the one of virtue.

185. Sahib ul Qadeeb al Asghar – the one with a short quiver.

186. Saahib Qawl Laa ilaha illa Allaah – the one who says Laa ilaha illa Allaah.

187. Saahib al Kauthar – the one of Kauthar.

188. Saahib al Liwaa' – the one of the flag.

189. Saahib al Mahshar – the one who will intercede for the Ummah on the plains of resurrection.

190. Sahib al Madinah – the resident of Madinah Munawwarah.

191. Saahib ul Me'raaj – the one who went for Me'raaj.

192. Saahib al Maghnam – the one who distributes booty.

193. Saahib Maqaam al Mahmud – the one of Maqaam al Mahmud.

194. Saahib al Mimbar – the one of the pulpit.

195. Saahib al Muneer – the one who enlightens with the light of guidance.

196. Sahib un na’layn – the one of the sandals.

197. Saahib al Hiraawa – the one of the staff.

198. Sahib al Waseela – the one of the place of Waseela.

199. As Saadi’ bima Amara – the one who carries out that which was commanded.

200. As Saadiq – the truthful.

201. As Sabur – the patient.

202. As Sidq – one who is truthful in being.

203. Siraat aladhi an’amta ‘alayhim – the one who treads the path of those who are favoured.

204. As Siraat al Mustaqeem – the one who treads the straight path.

205. As Safooh – the one who blesses and forgives.

206. As Safwah – the one who has sincere and good qualities.

207. As Safi – a sincere friend.

208. Ad Dahhaak – the one who meets with an open smiling face.

209. Ad Dahook – the one who always smiles.

210. Taaba Taaba – the one who has good, pleasurable qualities.

211. At Taahir – the pure.

212. At Tabeeb – the spiritual and bodily doctor.

213. Taa Seen Meem – Allaah I alone knows the meaning.

214. Taa Seen - Allaah I alone knows the meaning.

215. Taa Haa - Allaah I alone knows the meaning.

216. Adh Dhaahir – the one who has completion on the outside.

217. Al ‘Aabid – the worshipper.

218. Al ‘Aadil – the just.

219. Al ‘Aafi – the one who overlooks and forgives.

220. Al ‘Aaqib – the one that came after all the Ambiyaa’.

221. Al ‘Aalim – the one who knows realities.

222. Al ‘Aamil – the one who practices.

223. Abdullaah – the chosen servant of Allaah I.

224. Al ‘Adl – the one who keeps justice in himself.

225. Al ‘Arabi – the one who speaks Arabic.

226. Al ‘Urwatul Wuthqa – a very strong handhold.

227. Al ‘Aziz – the highly honoured.

228. Al ‘Adhim – the one who has greatness.

229. Al ‘Afwu – the one who forgives.

230. Al ‘Afifu – one who has the quality of purity.

231. Al ‘Aleem – one who has knowledge of Allaah I.

232. Al ‘Alami – the sign of truth.

233. Al ‘Allaamah – one who has great knowledge.

234. Al Ghaalib – the one who has overpowered the enemy.

235. Al Ghani billaah – the one who has attained independence from people by attaining the companionship of Allaah I.

236. Al Ghayth – beneficial like rain.

237. Al Fatih – the victor.

238. Al Faar Qaleet

239. Al Faariq – the one who distinguishes between truth and falsehood.

240. Al Fattaah – the one who gets the treasures of mercy opened.

241. Al Fakhr – the bold.

242. Al Fartu – the one who will come to the pond of Kauthar.

243. Al Faseehu – the eloquent.

244. Fadhl ullaah – the bounty of Allaah I.

245. Fawatih un Noor – the one who begins light.

246. Al Qaasim – the one who distributes.

247. Al Qaadi – the decider.

248. Al Qaanit – obedient.

249. Qaa’id ul Khayr – the guide of goodness.

250. Qaa’id al Ghur al Muhajjaleen – the guide of those whose limbs will shine, as is mentioned in the virtues of Wudhu.

251. Al Qa’il – the one who speaks.

252. Al Qa’im – the one who remains firm.

253. Al Qattaal – the firm.

254. Al Qatool – the one who fights the enemy.

255. Qatham – the one who gives a lot.

256. At Qathum – generous.

257. Qadama Sidqin – the one who takes the step of truth.

258. Al Qarshi – one from the family of Quraysh.

259. Al Qareeb – the one who has attained closeness.

260. Al Qamr – like the moon.

261. Al Qayyim [Al Jaami’ Al Kaamil] – one who gathers all affairs and one who has attained perfection in everything.

262. Al Kareem – bountiful.

263. Kandeedah – strongly built.

264. Kaaf Haa Yaa ‘Ayn Saad – Allaah I alone knows the meaning.

265. Al Lisaan – one of truthful speech.

266. Al Majd – pious.

267. Al Maahi – one who removes evil.

268. Maadha Maadha – one who does a lot of Deeni work.

269. Al Ma’mun – one who has attained peace and security.

270. Ma’in Ma’een – generous like flowing water.

271. Al Mubaarak – blessed.

272. Al Mubtahil – one who sighs and cries out of the fear of Allaah I.

273. Al Mubasshir – one who gives the glad tidings of Jannah.

274. Al Mab’uth – deputed by Allaah I.

275. Al Muballigh – one who conveys Deen.

276. Al Mabeehu – one who establishes the command of Imaamat in Shari’ah.

277. Al Mubeen – one who explains clearly.

278. Al Mutabattil – one who turns away from everything and inclines towards Allaah I.

279. Al Mutabassim – one who smiles.

280. Al Mutarabbis – one who awaits the command of Allaah I.

281. Al Mutarahhim – one who has mercy upon everyone.

282. Al Mutadarri’ – one who bows before Allaah I.

283. Al Muttaqi – one who has taqwa, i.e. fears Allaah I.

284. Al Matlu Alayh – the being upon whom the word of Allaah I was read.

285. Al Mutahajjid – one who performs Tahajjud.

286. Al Mutawassit – one who is balanced.

287. Al Mutawakkil – one who relies on Allaah I.

288. Al Muthbit – one who proves the truth with proof.

289. Al Mujtaba – one who is chosen by Allaah I.

290. Al Mujeer – one who gives solace to the afflicted.

291. Al Muharridh – one who encourages good.

292. Al Muhrim – one who gives the order of prohibition.

293. Al Mahfooz – the protected.

294. Al Muhallil – one who makes things permissible.

295. Muhammad ρ - the praised one.

296. Al Mahmud – the one of praise.

297. Al Mukhbir – one who informs of the truth.

298. Al Mukhtaar – one who was given choice.

299. Al Mukhlis – sincere.

300. Al Muddathir – one of the cloak.

301. Al Madani – resident of Madinah Munawwarah.

302. Madinatul ‘Ilm – the city of knowledge.

303. Al Mudhakkir – the adviser.

304. Al Madhkoor – the remembered.

305. Al Murtada – the one for who Divine pleasure was established.

306. Al Murtil – one who recites the Qur’aan with Tarteel.

307. Al Mursal – one sent for guidance.

308. Al Murfi’ Ad Darajaat – one who raises ranks.

309. Al Mar ul Muzakki – one who purifies the souls of men.

310. Al Muzammil – the one of the cloak.

311. Al Muzeel – one who removes the effects of evil by means of teaching the truth.

312. Al Musabbih Al Mustaghfir – one who makes Tasbeeh of Allaah I and seeks forgiveness for the Ummah.

313. Al Mustaghni – one who is independent from creation as regards to his needs.

314. Al Mustaqeem – firm upon the straight path.

315. Al Masri bihi – one who was made to journey on the night of Me'raj.

316. Al Mas'ud – fortunate.

317. Al Muslim – one whose requests have been accepted in obedience or one to whom Allaah I has sent Salaam.

318. Al Mushaawir – one who gives the Ummah consultation of goodness.

319. Al Mushaffa' – an interceder whose intercession is accepted.

320. Al Mashfu' – in the meaning of insane, i.e. the one who was called insane and then Allaah I cleared him of it.

321. Al Mushaqqahu – one who wore a red garment, as is mentioned in the Ahadith.

322. Al Mash hur – one who has been made famous.

323. Al Mushir – one who indicates. On account of this, the moon was split into two.

324. Al Musari’ - one who fells.

325. Al Musaafih – one who shakes the hand.

326. Al Musaddiq – one who verifies laws.

327. Al Masdooq – one who has been verified.

328. Al Mustafa – chosen among the Ambiyaa’.

329. Al Muslih – one who reforms.

330. Al Musalla ‘Alayh – one upon whom Durud Sharif is recited.

331. Al Misri – resident of a city.

332. Al Mutaa’ – one who is obeyed.

333. Al Mutahhir – one who purifies from sin.

334. Al Mutahhar – one who has been kept pure.

335. Al Mutli’ – one who gives news of the unseen.

336. Al Mutee’ – one who obeys totally.

337. Al Mudhaffar – successful.

338. Al Mu'azziz – one who has been given respect in both the worlds.

339. Al Ma'sum – sinless.

340. Al Mu'ti – one who gives every person who asks.

341. Al Mu'aqqib – the one who came after all the Ambiyaa'.

342. Al Mu'allim – one who teaches guidance.

343. Mu'allim u Ummatihi – one who teaches the Ummah the knowledge of deep purport.

344. Al Mu'lin – the announcer of truth.

345. Al Mu'alla – one who has reached the greatest of heights.

346. Al Mifdaal – a means of virtue with regards to achievement.

347. Al Mufaddil – one who gives virtue.

348. Al Muqtasid – one who adopts a balanced way.

349. Al Muqtafi – one that has come after all the Ambiyaa'.

350. Al Muqaddas – one whose purity has been explained.

351. Al Muqri – teacher of the Qur'an.

352. Al Maqsus 'Alayh – one to whom the stories of the previous Ambiyaa' were explained (in the Qur'an).

353. Al Muqfi or Al Muqtafi – one who has come after all the Ambiyaa' and is followed.

354. Muqeem us Sunnah ba'd al Fatrah – one who gave perpetuity to the Sunnah of the Ambiyaa' after the era of fatrah. The era between Hadhrat 'Isa υ and Rasulullaah ε is called the era of fatrah e wahi.

355. Al Muqeem – one who establishes Deen.

356. Al Mukarram – one who has been honoured.

357. Al Muktafi – one who suffices or the chain of Ambiyaa' has been sufficed until now.

358. Al Makeen – one who stays in a place chosen by Allaah I.

359. Al Makki – resident of Makkah Mukarramah.

360. Al Malaahi – beautiful, cheerful.

361. Mulaqqi al Qur'aan – one upon whom the Qur'aan was recited.

362. Al Mamnu' – one who has been stopped from certain actions though revelation.

363. Al Munadi – one who calls to Deen.

364. Al Muntasir – one who takes revenge from the enemy by the command of Allaah I.

365. Al Mundhir – one who warns of the punishment of Allaah I.

366. Al Munzil ‘Alayh – one upon whom the laws were revealed gradually.

367. Al Munhamana

368. Al Munsif – just

369. Al Mansur – one who has been helped.

370. Al Muneeb – one who turns to Allaah I.

371. Al Muneer – one who enlightens.

372. Al Muhaajir – one who emigrated from Makkah to Madinah.

373. Al Muhtada – one who is completely guided.

374. Al Mahdi – one who shows others the path of guidance.

375. Al Muhaymin – one who shows the path of safety, saving from fear.

376. Al Mu’tamin – one by who trust is kept.

377. Al Mu’ta – one who has been given bounties.

378. Jawaami’ al Kalim – one who has comprehensive speech.

379. Al Muha Ilayh – one to whom revelation has come.

380. Al Muwaqqir – experienced, intelligent.

381. Al Maula – guide or one who frees slaves.

382. Al Mu’min – one who has belief in the unseen.

383. Al Mu'ayyid – one who has been helped through the angels.

384. Al Maysir – one who makes things easy for the Ummah.

385. An Naabidh – one who throws pebbles at the enemy.

386. An Naajiz – one who is hasty in fulfilling his promises.

387. An Naas – part of the human race.

388. An Naashir – one who spreads Deen.

389. An Naasib – one who establishes Deen.

390. An Naasih – advisor.

391. An Naasir – one who helps.

392. An Naatiq – one who speaks the truth.

393. An Naahi – one who prevents injustice.

394. Nabi ul Ahmar – the Nabi unto the red people.

395. Nabi ul Aswad – the Nabi unto the black people.

396. Nabi ut Taubah – the Nabi who calls towards taubah.

397. Nabi ur Raaha – the Nabi who calls towards ease and tranquility, that in following Allaah I through the Nabi, there is peace and tranquility.

398. Nabi ur Rahmah – the Nabi of mercy.

399. An Nabi as Saalih – the Nabi who informs of pious works.

400. Nabi ullaah – the Nabi who informs of Allaah I.

401. Nabi ul Marhama – the Nabi who brings mercy.

402. Nabi ul Malhama – the Nabi of the plains of Jihaad.

403. Nabi ul Malaahim – the Nabi who informs of the battles that will take place until the Day of Qiyaamah.

404. An Nabi – the Nabi ε.

405. An Najm uth Thaaqib – like a shining star.

406. An Najm – shining like a star.

407. An Naseeb – one of a relationship.

408. An Ni'mah – one of blessings.

409. Ni'matullaah – the bounty of Allaah I.

410. An Naqeeb – guide of the nation.

411. An Naqi – clean and pure.

412. An Nur – the light of guidance.

413. Al Waasit – the one that shows the middle path.

414. Al Waasi' – the one that has abundance in this world and the Aakhirah.

415. Al Waadi' – the one that places every order on its appropriate place.

416. Al Waa'id – the one that promises success or failure for doing either good or bad deeds.

417. Al Waa'iz – the advisor.

418. Al War' – the one that shows what to refrain from in matters of permissible and impermissible.

419. Al Waseela – the means of salvation.

420. Al Wafa – the one that fulfils his promises.

421. Wali ul Fadl – the helper of virtue and goodness, the one of virtue.

422. Al Wali ul Yathrabi – the one that handles affairs in Yathrib, i.e. Madinah Munawwarah.

423. Al Haadi – the one that shows the path of guidance.

424. Al Haashimi – from the Haashimi family.

425. Yaa Seen

صلى الله عليه وآله بقدر حسنه وكماله

According to one view, the number of names is 430. However, the scholars have only taken those names about which there are Ahadith mentioned. They are 99 in number. This is so that they are related to the beautiful names of Allaah I. Some scholars have included the titles of Rasulullaah ε like Abul Qaasim, Abu Ibraaheem, Abu Al Aramil and Abul Mu'mineen.

Anecdote

It is narrated from Hadhrat Ka’b Ahbaar τ that Husayn bin Muhammad Ad Daamghani ہ said that the name of Rasulullaah ε is Abdul Kareem for the dwellers of Jannat-paradise and Abdul Jabbaar for the dwellers of Jahannam. It is Abdul Hamid for those of the throne and Abdul Majid for all the angels. For all the Ambiyaa’ [May peace and salutations be upon them] it is Abdul Wahhaab and Abdul Qahhaar for the devils. It is Abdur Raheem for the Jinnaat. Abdul Khaaliq in the mountains, Abdul Qaadir on land, Abdul Muhaymin in the ocean, Abdul Quddoos among the fish, Abdul Ghayyaath among the tiny creatures, Abdur Razzaaq among the wild animals, Abdus Salaam among the predators, Abdul Mu’min among cattle, Abdul Ghaffaar among the birds. It is Maadha Maadha in the Tauraat, Taaba Taaba in the Injeel, “Aaqib in the small scriptures, and Faarooq in the Zaboor. Taa Haa and Yaa Seen for Allaah I. Muhammad according to the believers and his title is Abul Qaasim because he distributes the levels of the dwellers of Jannat-paradise (by the command of Allaah I).

May countless Durud and Salaam be upon you

Study of the word ‘Ummi’

An Ummi is a person who does not know how to write or read. Rasulullaah ε is linked to Umm ul Qura. One view is that He is called Ummi because he used to give most importance to the affairs of the Ummah. One view is that he is linked to Umm ul Kitaab. Anyway, it is a miracle that

despite being unlettered, Rasulullaah ε was given such great knowledge.

The pure spouses (of Rasulullaah ε)

1. **Hadhrat Khadija al Kubra** bint Khuwaylid bin Asad bin Abdul Uzzah bin Qusayy bin Kilaab radhiyallaahu anha. **Her title was Umm e Hind. Rasulullaah ε married her when he was 25, while she was 40.**

2. **Hadhrat Sauda** bint Zam'ah bin Qays bin Abd Shams bin Abdud bin Nasr bin Maalik bin Hasl bin Aamir bin Lu'ayy radhiyallaahu anha. **Her dowry was 400 dirhams. She passed away in the khilafah of Hadhrat Umar τ.**

3. **Hadhrat Maariya** radhiyallaahu anha was the slavewoman of Rasulullaah ε **(from whom Hadhrat Ibraaheem τ was born).**

4. **Hadhrat Ayesha** radhiyallaahu anha bint Hadhrat Abu Bakr τ bin Abi Quhaafa Uthmaan bin Aamir bin Amr bin Ka'b bin Sa'd bin Taym bin Murra bin Ka'b bin Lu'ayy. She was 9 years of age when she married. **It is said that she had a miscarriage. She passed away in Ramadhaan 58 A.H.**

5. **Hadhrat Hafsah** radhiyallaahu anha bint Hadhrat Umar bin Khattaab τ bin Nufayl bin Abdul Uzza bin Rabaah bin Abdullaah bin Qurt bin Ridaah bin Adiy bin Ka'b bin Lu'ayy. **It is narrated that Rasulullaah ρ took her back after divorcing her. She passed away in Sha'baan 45 A.H.**

6. **Hadhrat Zaynab** bint Khuzaymah radhiyallaahu anha bin Al Haarith bin Abdullaah bin Amr bin Abd Manaaf bin hilaal bin Aamir bin Sa'sa'ah bin Mu'awiyah Al Hilaliyyah. **She was titled Umm al Masakeen. She was married in 3 A.H and passed away after 8 months.**

7. **Umme Salamah** Hind bint Umayyah radhiyallaahu anha bin Al Mugheera bin Abdullaah bin Amr bin Makhzoom bin Yaqdha bin Murra bin Ka'b bin Lu'ayy bin Ghaalib bin Fihr. **She was married in 4 A.H and passed away in 62 A.H.**

8. **Zaynab bint Jahsh** radhiyallaahu anha bin Rubaab bin Ya'mur bin Sabra bin Murra bin Kabeer bin Ghanam bin Dudaan bin Asad bin Khuzaymah. **Her name was Barra. Rasulullaah ε kept her name Zaynab. She was married in 4 A.H when she was 35. She passed away in 20 A.H in Madinah Munawwarah.**

9. **Hadhrat Juwayriyyah** bint Al Haarith radhiyallaahu anha bin Abi Diraar bin Habeeb bin Aabid bin Maalik bin Khuzaymah – he was Mustaliq - bin S'ad bin Ka'b. **Her name was also Barrah, and was named Juwayriyyah. She was married in 6 A.H and passed away in 56 A.H.**

10. **Hadhrat Rayhaana** bint Sham'un radhiyallaahu anha bin Zayd (from the Banu Nadeer tribe from the Banu Qurayzah). She was brought as a prisoner during the battle against the Banu Qurayzah. Rasulullaah ε freed her and married her. **20 ½ uqiyah of silver was fixed as her dowry.** There is

difference of opinion with regards to her marriage. However, the scholars of Hadith have favoured the given explanation.

11. **Hadhrat Umm e Habeebah** radhiyallaahu anha bint Abi Sufyaan Sahkr bin Harb bin Umayyah bin Abd Shams bin Abd Manaaf bin Qusayy Al Qurayshiyya Al Umawiyyah. **Her name was Ramla. She was married in the court of Najashi in the 7th year of Nubuwwah for a dowry of 400 dinaars. She passed away in 40 A.H.**

12. **Hadhrat Safiyya** bint Huyayy radhiyallaahu anha bin Akhtab bin Shu'bah bin Tha'labah bin Ubayd bin Ka'b bin Al Khazraj bin Abi Habeeb ibn An NAdheer bin An Nihaam bin Takhoom. **She was from the Bani Israa'eel, i.e. she was from the progeny of Hadhrat Haroon υ.**

13. **Hadhrat Maymoona** bint al Haarith Al Hilaaliyyah was **married at a place called Sarif. She passed away in 51 A.H.**

Haafidh Abu Muhammad al Maqdisi and others have mentioned that Rasulullaah ε made 7 other Nikaahs. There is a command to include the pure spouses in reciting Durud.

صلى الله عليه وسلم وعلى أزواجه وذرياته وسلم تسليما

R

Study of the word 'Dhurriyya' (progeny/children)

ذرأ الله الخلق

Allaah has created the creation. Therefore, the meaning of Dhuryya is progeny or children. It is narrated from Imam Shafi'i ϑ, Imam Maalik ϑ and in one narration from Imam Ahmad ϑ that one's daughters children is included in dhuriyya and there is consensus upon this that the children of Hadhrat Faatima radhiyallaahu anha are included in the dhuriyya of Rasulullaah ε on account of honour and grandeur.

Imam Abu Hanifah ϑ and Imam Ahmad ϑ have excluded them. For this reason, they are included in Durud, otherwise a daughter's children are not included in dhuriyya.

Study of the word 'Aal' (family)

The original form of Aal was Ahal or Awwal. It refers to returning to someone. The bearers of the Qur'aan are called Aal ullaah. It is mentioned in a Hadith that charity is the dirt of people and it is not Halaal for Muhammad ε, nor for his family (Aal). The meaning of Aal is spouses and dhurriyya as is in Tashahhud and in other places. Some have stated that Aal means only the Ahl e Bayt. Some have said that Ahl is the Quraysh. Some have said that Aal refers to all those that have obeyed Rasulullaah ε, the entire Ummah that has accepted the message is included. Some have stipulated the condition of being a Muttaqi and a friend of Allaah. The answer to this is that if the meaning of

Durud is general mercy, and then there is no need for the condition of being a Muttaqi (it is sufficient if one is a Muslim). Then the question that is the family of Hadhrat Ali τ part of the Ahl e Bayt or not will not remain. For example, if it is proven that Hadhrat Ibraaheem υ had children from women other than Hadhrat Saarah and Hadhrat Haajirah radhiyallaahu anhuma, then definitely, they will all be included. There will bo no specialty for the Ambiyaa', Siddiqeen, martyrs and pious people.

Is it compulsory to send Durud upon the family of Rasulullaah ε?

According to some scholars, it is not compulsory, e.g. the Shawafi' and the Hanabila. It is also the view of the majority of the scholars. However, there are some, like Imam Bayhaqi ل has narrated the view of Abu Is'haaq Marwazi ل that it is compulsory to send Durud upon the family of Rasulullaah ε in the final sitting of Salaat. 'Allamah Zarkashi ل has refuted this.

Why is the simile in Tashahhud special with Hadhrat Ibraaheem υ ? and What is the reason for giving virtue to Hadhrat Ibraaheem υ over Rasulullaah ε in the Durud?

There are 2 questions here:

1. In the tashahhud, why is the similarity drawn only with Hadhrat Ibraaheem υ.

2. What is the reason for giving virtue to Hadhrat Ibraaheem υ over Rasulullaah ε in Durud Sharif (as You have sent mercy upon Ibraaheem).

The answer to the first question is as follows,

1. Honour for Hadhrat Ibraaheem υ.

2. In lieu of the Du'aa he made for the Ummah of Rasulullaah ε.

3. Other Ambiyaa' were not included in his Du'aa.

4. Hadhrat Ibraaheem υ is the Khaleel (friend) of Allaah I and Rasulullaah ε is the Habeeb (beloved) of Allaah I.

5. Hadhrat Ibraaheem υ was commanded to call the people for Hajj [Surah Hajj, verse 27] and Rasulullaah ε was commanded to call towards Deen and Imaan [Surah Aal Imraan, verse193].

6. Hadhrat Ibraaheem υ saw that Kalimah Tayyibah was written on the trees of Jannah in a dream, so he made Du'aa to Allaah I to establish his mention on the tongues of the Ummah of Rasulullaah ε.

7. It could be because Allaah I has said,

وَ اجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ (۸۴)

Maintain a favourable word for me among those who are to come.[Surah Shu'araa (the Poets) 26:84]

8. Hadhrat Ibraaheem υ is the most virtuous of all the other Rasuls.

9. He is the father of the believers, as Allaah I says,

مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ

Follow the religion of your father Ibraaheem. [Surah Hajj, verse78]

10. Rasulullaah ε was given the order to follow Hadhrat Ibraaheem υ, especially in the rituals of Hajj.

11. Hadhrat Ibraaheem υ also made this Du'aa, "O Allaah, make from me whichever old person of the Ummah of Muhammad performs Hajj…"

There are a number of replies to the second question, i.e. why has Hadhrat Ibraaheem υ been given preference and virtue in Durud e Ibraaheem (as You have sent mercy upon Ibraaheem),

1. Rasulullaah ε gave this similarity at the time when he did not know that he was more virtuous than Hadhrat Ibraaheem υ.

2. Rasulullaah gave virtue to Hadhrat Ibraaheem υ out of humility and he commanded his Ummah to do the same.

3. This similarity is not showing one person to be more virtuous than another, but it is related to an example, as Allaah I mentions in the Qur'aan,

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ

Indeed We have sent revelation to you just as We had sent revelation to Nooh υ. [Surah Nisaa (Women) 4:164]

Or, fasting has been made obligatory upon you just as it was made obligatory upon those before you. The meaning of this is the reality of fasting, not its time and its form. This is like somebody saying, ‘Do good to your children like how you do good to someone.’ The meaning of this is the reality of goodness, not the amount. Therefore, the meaning of ‘just as You had sent mercy upon Ibraaheem and the family of Ibraaheem’ will be like these examples.

4. The kaaf in kama is to show underlying reason, just as Allaah I says,

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ

Just as We have sent a Rasul from among you. [Surah Baqarah (the Bull) 2:151]

5. Just as Hadhrat Ibraaheem υ was made the friend of Allaah I, similarly, Rasulullaah ε was made the friend of Allaah I. Allaah I does this out of a special relationship of love for him.

6. The similarity is not related to ‘O Allaah, send mercy upon Muhammad’, but it is linked to ‘and upon the family of Muhammad’. (No question can be raised upon this).

7. There were many Ambiyaa’ in the family of Hadhrat Ibraaheem υ, whereas after Rasulullaah ε, no Rasul came. For this reason, the similarity would happen in this way that the effect of mercy of the family of Rasulullaah ε will be in great abundance.

8. We are asking for Durud to be sent upon every individual of the family of Rasulullaah ρ in such great quantity that equals the family of every single person, from the first to the last. This number is known by Allaah I alone.

9. By reciting Durud upon me, I receive such reward just as the one who recites Durud upon Hadhrat Ibraaheem υ gets.

10. The famous and clear answer is that Durud is sent upon Rasulullaah ε and upon the family of Rasulullaah ε just as it was sent upon Hadhrat Ibraaheem υ and the family of Hadhrat Ibraaheem υ. The Du'aa is completed upon 'Indeed You are praiseworthy, Most High'. Hadhrat Ibn 'Abbaas τ has mentioned in the commentary of the following verse,

إِنَّ اللهَ اصْطَفٰى اٰدَمَ وَنُوْحًا وَّ اٰلَ اِبْرٰهِيْمَ وَ اٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ (٣٣)

Indeed Allaah has chosen Aadam and Nooh and the family of Ibraaheem and the family of 'Imraan over the worlds. [Surah Aal Imraan 3:33]

The summary of this discussion is that Durud should be recited in the following words:

اللهم صل على محمد بان تجعل من امته علماء وصلحاء بالغين نهايات المراتب عندك كما صليت على ابراهيم بان جعلت آله انبياء ورسلا بالغين نهايات المراتب عندك وعلى آل محمد كما صليت على آل ابراهيم بما اعطيتهم من التشريع والوحى ، فاعطاهم التحديث فمنهم محدثون وشرع لهم الاجتهاد وقرره حكما شرعيا فاشبهت الانبياء في ذلك

O Allaah, send mercy upon Muhammad ε such that the scholars and pious of his Ummah are made to reach the highest of heights in Your court just as You have sent mercy upon Hadhrat Ibraaheem υ such that You have created such Ambiyaa’ and Rasuls that have reached the highest of heights from his progeny and send mercy upon the family of Muhammad ε just as You have sent upon the family of Ibraaheem υ such that You have granted them a Shari’ah and revelation and that You have created some among the family of Rasulullaah ε as Muhaddithin and you have prescribed ijtihaad for the scholars and these people are similar to the Ambiyaa’ in serving Deen.

What is the meaning of blessings in Durud Sharif?

The meaning of ‘Baarik’ is goodness and increase in piety. It also implies perpetuity. As is said in Arabic, (بركت الابل) a standing camel, (بركة الماء) stagnant water, i.e. a pond.

اللهم بارك على محمد فالمعنى اللهم ادم ذكر محمد ودعوته وشريعته ، وكثر اتباعه واشياعه وعرف امته من يمنه وسعادته ان تشفعه فيهم وتدخلهم جنات وتحلهم دار رضوانك

The purport of ‘O Allaah, send blessings upon Muhammad’ is O Allaah, send blessings upon Muhammad, i.e. O Allaah, perpetuate the mention of Muhammad ε and establish his call and his Shari’ah and increase the number of his followers. Grant their record of deeds in their right hands and accept the intercession of Rasulullaah ε in their favour and enter them into Your jannah so that they can reach the status of Your pleasure.

No one has said that it is compulsory to say ‘and send blessings upon Muhammad’, yet it has become a juristic ruling.

Adding the word ‘tarahham’ in the Durud recited in tashahhud (of Salaat)

Addition of ‘tarahham’ has been termed an innovation because it is not mentioned in the Hadith. Some say that it is permissible. It is also not permissible to say ‘rahima tullaah’ for Rasulullaah ε. The most that can be said is that it is permissible to say the word ‘tarahham’ out of tashahhud just as Rasulullaah ε said in a long Du’aa after ‘Isha’,

اللهم اني اسئلك رحمة من عندك

O Allaah, indeed I ask You for mercy from Your side

يا حى يا قيوم برحمتك استغيث

O the Ever Living, O the Maintainer, I seek assistance through Your mercy

In another place it is stated,

اللهم ارجوا رحمتك

O Allaah, I am hopeful of Your mercy

In the Qa’dah of Salaat السلام عليك أيها النبي ورحمة الله وبركاته is said.

The following is recorded in Khutbatur Risaalah of Imam Shafi’i ﺭ,

محمد عبده ورسوله صلى الله عليه وسلم ورحم وكرم

Muhammad ε is the servant and Rasul of Allaah, he is an embodiment of mercy and beneficence.

We learn from this that the word ‘mercy’ is permissible on its place and where it is not on its place, Durud and Salaam should be joined to it and read. Abul Qaasim Ansaari, Ibn Abdul Barr, Qaadi “Iyaadh and ‘Allamah Qurtubi etc. have agreed to this. Imam Ghazaali ل has said that it is not permissible to say ‘tarahham’ with a taa.

In summary, when Rasulullaah ε is mentioned, then it is not permissible to say Rahmatullah, even though the meaning of Durud implies mercy. It is in the same regard that when the names of the Ambiyaa are taken, Rahimahumullaah is not said, but ‘Alayhi as Salaat Was Salaam’ is said, whereas Allaah I states with regards to Rasulullaah ε,

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ (١٠٧)

We have sent you (O Muhammad ε) as a mercy to the universe. [Surah Ambiyaa 21:107]

It is stated in another place,

أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ

These (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom the Combined (favours) and Special Mercies (Bounties) of Allaah descend. [Surah Al-Baqarah (the Bull) 2:157]

The meanings of 'Salawaat' and 'Rahmat' has been clarified in this verse and the meaning of mercy is the removal and fulfillment of needs.

What is the meaning of 'worlds'?

The meaning of worlds is man, jinn, angels, the devils and the entire creation. In this there is indication that there is mercy and blessings upon Hadhrat Ibraaheem υ in the entire universe and there is spread of his greatness and honour and that there is such type of Durud upon our Nabi ε which is in the entire creation and it is spread and famous. Allaah | states,

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ (١٠٨) سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ (١٠٩)

And, in his favour, We left (as praise and remembrance of him) among those to come after him…

… "Peace be to Ibraaheem υ." [Surah Saaffaat (Those who stand in rows) 37:108, 109]

Study of الحميد

الحميد is a derived noun from الحمد , i.e. **H**e being for whom all the qualities of praise are established. Similarly, المجيد is also a derived noun from مجد . It means the quality of honour and beneficence. The link that these two words have with regards to completing the Durud is that there is proof of the piety, praise, greatness and extreme closeness for Rasulullaah ε from Allaah |. The summary of this is that Rasulullaah ε does such deeds on account of continuous blessings that he deserves praise and due to

doing so much favours for the servants of Allaah | he is generous and pious.

Study of الاعلين , المصطفين and المقربين

الاعلين refers to the high angels of Mala' ul A'la and the jinn who live in the skies or below the skies.

المصطفين , Allaah | states,

وَ اِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ (۴۷ؕ)

Undoubtedly, they are from among the chosen best (of creation) in Our estimation. [Surah Saad 38:47]

It refers to those people who are distinguished and chosen from among their contemporaries, i.e. four from among the Rasuls,

1. Hadhrat Nooh υ
2. Hadhrat Musa υ
3. Hadhrat Ibraaheem υ
4. Hadhrat 'Isa υ

The guide of the great Rasuls is Hadhrat Muhammad ε. (It also refers to) the angels who hold the throne, Hadhrat Jibreel υ and Hadhrat Mika'eel υ and the angels that came down during the battle of Badr.

المصطفون refers to the Sahabah and the believing Ummatis.

Refers to the angels who hold the throne, Hadhrat Jibreel υ, Hadhrat Mika'eel υ, Hadhrat Israafeel υ and to those whose responsibility is to arrange the affairs and matters of the beings of the skies. The same meaning is implied in the following verse,

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ۭ

> Maseeh (Isa υ) is never ashamed to be a slave of Allaah, neither are the favoured angels. [Surah Nisaa (Women) 4:172]

According to one view, the close angels are seven,

1. Hadhrat Israafeel υ
2. Hadhrat Mika'eel υ
3. Hadhrat Jibreel υ
4. Ridhwaan
5. Maalik
6. Ruh al Qudus
7. Malak ul Maut (Hadhrat 'Izraa'eel υ)

The human beings who are close, are mentioned in the following verse,

وَ السّٰبِقُوْنَ السّٰبِقُوْنَ (۱۰) اُولٰٓئِكَ الْمُقَرَّبُوْنَ (۱۱)

> The foremost (in piety) will be foremost (in Jannah). These (the foremost in piety) are indeed those brought close (nearest to Allaah). [Surah Waaqi'ah (the Happening) 56:10, 11]

It is also narrated that 'the close' refers to those who were among the first to bring Imaan.

Scrutiny of the Hadith "He who desires to fill his scales with reward."

The word 'For knowledge' is implicit. The purport of this is that whoever wants to drink a glass that is full from the

pond of kauthar, he should recite such a Durud that will fill his scales with good deeds. In this Durud 'The Ahl e Bayt is included'. This is a specialty just as is mentioned in the Qur'an,

إِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَہْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا (٣٣)

> Allaah only wishes to rid you of (spiritual) filth (such as sin), O members of the household (of Rasulullaah ε), and to purify you thoroughly (from all evil). [Surah Ahzaab (the Armies) 33:33]

Rasulullaah ε has stated,

نحن معاشر الأنبياء

We are from the group of Ambiyaa'

Clarification of the difficult words of the above Hadith

The meaning of داح المدحوات is باسط المبسوطات , i.e. Allaah | has made the earth like a hill and spread it out. Similarly, المدحيات and بارئ المسموكات , i.e. the creator of the skies.

Should the word 'sayyiduna' (ourmaster/leader) be added to Durud Sharif or not?

Apparently, it is impermissible to say the word 'sayyiduna' in Salaat due to following the narrations. Out of Salaat, it is possible that Rasulullaah ε prohibited it out of humility and because it entails praising somebody on their face or this word was also used as part of the greeting in the era of

ignorance or because people used to exaggerate in praises. So, it was prohibited before Shaytaan could involve a person in the deviation of desires. Examples of these are provided hereunder,

انت سيدنا ، انت والدنا ، انت افضلنا علينا فضلا ، وانت اطولنا علينا طولا ، وانت الجفنة الغراء وانت وانت

> Our guide, our father, you are most virtuous among us, you are higher than us, you are a huge, shining utensil, and you are you etc.

For this reason it was said that the previous titles of a person should be kept as they were.

However, it is authentically reported from Rasulullaah ε,

انا سيد ولد آدم

He ε said with regards to Hadhrat Hasan τ, 'this grandson of mine is a guide.'

He ε said to Hadhrat Sahl bin Hunayf τ, 'O my guide.' Similarly, he said with regards to Hadhrat Sa'd τ

قوموا الى سيدكم

Stand for your guide

Hadhrat Ibn Mas'ud τ said,

اللهم صل على سيد المرسلين

Therefore, there is proof for saying the word 'sayyid'.

R

Chapter Two

The reward of reciting Durud Sharif

Allaah | Himself and the angels send Durud (mercy) upon Rasulullaah ρ, and he ε is the Rasul of Allaah |. For this reason, one's sins are wiped away when reciting Durud. A person's actions are purified. A person's status is raised. Sins are forgiven. A reward equal to the mountain of Uhud and one qiraat is written for him and his scales are filled

with reward. All the affairs of a person this world and in the Aakhirah are sufficed for. It has reward of more than freeing a slave. A person will be saved from the terror of the Day of Qiyaamah. Rasulullaah ε will testify in his favour and intercession will become compulsory for him. The pleasure of Allaah | is attained, the mercy of Allaah | descends and a person is safe from the anger of Allaah |, there will be shade for him below the throne. A person will be quenched from the pond of kauthar. He will get freedom from Jahannam and there will be ease for him in crossing the siraat. It is a substitute for charity and a person's wealth increases through its blessings. **More than a hundred needs of a person are fulfilled.** It is worship to recite Durud Sharif. It is the most beloved action before Allaah |. It is the beauty of gatherings. Durud Sharif removes poverty. It removes straitened conditions from the life of a person. It makes a person distinguished among his contemporaries. There is only benefit in reciting Durud. A person's children and grandchildren benefit from it. A person attains closeness to Allaah | and Rasulullaah ε. It is light. A person gets aid against his enemies. This reward has been explained for those who understand and who are desirous of reward so that they can gather a treasure of good deeds. May a great amount of salaam be upon Rasulullaah ε.

Rasulullaah ε said that whoever recites Durud upon me once, Allaah | will send 10 mercies upon me. Also, 10 rewards are written for him and 10 sins of his are forgiven. According to this calculation, whoever recites Durud 10 times, he will receive 100, and he who recites 100 will

receive these blessings 1000 times. Also, his stages are raised, freedom from Jahannam and hypocrisy is written on his face and he will be raised with the martyrs (it is also mentioned that Rasulullaah ε made a lengthy Sajdah in gratitude to Allaah | for this). Similar rewards are narrated for sending Salaam.

It is narrated in one Hadith that recite the most Durud upon me on the day and night of Jumu'ah.

The purport of one Hadith is that the one who does send Durud upon me when my name is taken is a miser.

It is stated in one narration that whoever from the Ummah sends Durud upon Rasulullaah ε from the time that Allaah | created Rasulullaah ε and sent him as a Rasul, then an angel says,

صلى الله عليك

May Allaah send mercy upon you

It is also narrated that Rasulullaah ε said, "When you send Durud upon me, then send Durud upon all the Ambiyaa' because I am also one of the Rasuls.

Rasulullaah ε said that Allaah | has appointed an angel that has the ability to hear the speech of all the creation. It stays at my graveside. For this reason, whenever any person sends Durud upon Rasulullaah ε then that angel says, 'O Muhammad (ε), the so and so son of so and so has sent Durud upon you. Allaah | then sends 10 times Durud upon

him in lieu of it and Allaah | says that honour the Durud of My servant and place it in the ‘illiyyeen. Then an angel is created from every word of the Durud.

Rasulullaah ε said that whoever recites Durud once upon me by honouring my right, then Allaah | creates an angel from it, its one wing is in the east and the other is in the west and its feet is on earth, while its neck is joined to the divine throne. Allaah | says to it, “Send mercy upon my slave just as he has sent Durud upon My Nabi.” The angel sends Durud upon him until the Day of Qiyaamah.

Some narrations state that the angel places its feet in water and an angel is created from every drop of water which will seek forgiveness for that servant until Qiyaamah.

It is stated in one narration that it seeks forgiveness equal to every hair of his.

It is stated in another narration that there is a similar angel to this one called ‘Mantarus’. It has 80 000 wings. In every wing there is 80 000 creatures. Every creature has a tongue with which it makes Tasbeeh and Tahmeed of Allaah | and they seek forgiveness for the one who sends Durud upon me (Rasulullaah ε).

In one Hadith it is mentioned that Allaah | has appointed two angels who say غفر الله لك (May Allaah forgive you) for the one who recites Durud. In reply to this, Allaah | says ‘Aameen’ to the angels. It is also mentioned in a lengthy Hadith that when these Dhakireen sit, then the angels

surround them, from the feet upto the skies. In their hands is silver paper and gold pens with which they write Durud upon Rasulullaah ε and they say, ‘Remember the favours of Nabi ε, Allaah will have mercy on you…’
It is also mentioned that in lieu of every Durud recited, the sins of a year are forgiven. (There is doubt regarding this).

When Abul ‘Abbaas Ahmad bin Mansoor passed away, then someone saw him in a dream that he was standing in the Mihraab of the Jaami’ Masjid. He was wearing shoes and had a crown of jewels. The person asked him as to what was this in lieu for. He replied that is was in lieu of reciting Durud upon Rasulullaah ε in abundance.

It is narrated with regards to a number of people that when they passed away, then people saw them in dreams. Upon enquiry, it was found that they were forgiven due to recital of excessive Durud.

There are glad-tidings of Jannah for the one who recites Durud Sharif 1000 times every night.
A sinner from the Bani Israa’eel opened the Tauraat one day and saw the name of Rasulullaah ε. He recited Durud and was forgiven.

Rasulullaah ε once woke up after a quarter of the night had passed and said, “Qiyaamah is coming, death is coming with all its difficulties. Wake up, O people! Remember Allaah. Hadhrat Ubayy τ asked, “What amount of time should I stipulate for Durud upon you?” Rasulullaah ε replied, “Whatever amount you wish.” He said, “A quarter

of my time." Rasulullaah ε replied, "If you recite more, it would be better for you." He said, "Half my time."

Rasulullaah ε replied, "Whatever amount you wish. If you recite more it will be better for you." He said, "Shall I recite Durud for one third of my time?" Rasulullaah ε replied, "Whatever amount you wish. If you recite more, it will be better for you." He said, "I will spend all my time reciting Durud." Rasulullaah ε said, "This will suffice to save you from all your worries and it will serve to forgive your sins."

It is narrated from Hadhrat Abu Bakr τ that Durud upon Rasulullaah ε obliterates sins just as water puts off fire and sending Salaam is better than freeing a slave.

To have love for Rasulullaah ε is better than a number of people's blood or souls.

It is better than striking a sword in the path of Allaah |.

It is mentioned in an authentic Hadith that whoever frees a slave, Allaah | will free all his limbs in lieu of every limb of the slave, to such an extent that even the private parts will be freed.

It is narrated that the one who recites Durud once and it is accepted, then 80 years of sin will be forgiven, the angels do not record any bad deed for three days, he will not enter Jahannam until the milk does not return to the udders.

It is narrated from Hadhrat Shibli رحمه الله that I saw a beighbour in a dream. He had passed away. I said, "How has Allaah dealt with you?" He said, "Very severe conditions have come upon me. At the time of questioning in the grave the grave shook me." I said in my heart that have I not died upon Imaan? A voice said that this is because of not being cautious with your tongue in the world. When the two angels intended to mete out punishment to me, a beautiful person came in between who was scented with perfume. He told me of the answers to the questions of the angels. I said, "May Allaah have mercy on you. Who are you?" He said, "I am the one who was created due to your abundance of Durud and I have been commanded to help you in every difficulty."

There is a group of angels that move around looking for the gatherings of Dhikr. When they find anyone that makes Dhikr, Tilaawah and sends Durud upon Rasulullaah ε then they mention it in the court of Allaah |. Allaah | orders them to cover him in My mercy. The angels say that there is a sinful servant among them who came at the end of the gathering. Allaah | says that they are such people that whoever sits by them, they are not deprived.

It is narrated that there are three people who will be in the shade of the throne of Allaah | on the Day of Qiyaamah – such a day on which there is no other shade besides it. One is the person who removed difficulty from a person of the Ummah. Second is the person who revives my Sunnah. And third is the one who sends Durud upon me in abundance.

It is narrated that Hadhrat Aadam υ will have a place in the divine throne, upon which there will be two pieces of long green cloth like the leaves of a date palm. He will see his children from there, which one is going to Jannah and which one is going to Jahannam. He will see a person from the Ummah of Hadhrat Muhammad ε being taken to Jahannam. Hadhrat Aadam υ will call out, "O Ahmad (ε), O Ahmad (ε)!" He will reply, "I am present, O father of mankind." Hadhrat Aadam υ will say, "A person of your Ummah has gone towards Jahannam. Therefore, tie your waistband and go quickly to the angel." Rasulullaah ε said, "I will say, 'O the messenger of my Rabb (the angel), stop a while." The angel will reply, "We are those angels that are powerful and harsh. We cannot go against what we have been commanded and whatever order was given, it will come to pass." When Rasulullaah ε will see this, he will hold his beard using his left hand and he will stretch one hand towards the Divine throne (saying), "O my Rabb, have You not promised me that You will not disgrace me regarding my Ummah."

A sound will come from the throne accepting the word of Muhammad (ε) and return that particular servant to his place. Hadhrat Muhammad (ε) will take out a white piece of paper that is by him – similar to the (size of) a fingertip, and will place it on the right pan of the scale. He will say, 'In the name of Allaah'. This person's good deeds will outweigh his bad deeds. That person will say, "May my mother and father be sacrificed for you. What a beautiful face and your character have served to get my sins forgiven." Rasulullaah ε will say that I am your Nabi

Muhammad (ε) and this is in lieu of Durud which you used to recite upon me. When you were in need of it most, I returned it to you.

It is learnt from some narrations that there will be many people who will come to me (Rasulullaah ε) at the pond of Kauthar and I will recognize them solely due to their excessive recital of Durud upon me.

It is narrated that Rasulullaah ε said, "On the Day of Qiyaamah, a person will be going over the Siraat, he will be crawling. Sometimes he will slip. His Durud will come to me, and I shall hold his hand and make him go across safely."

In a lengthy narration it is also stated that Hadhrat Moosa υ received revelation that O Moosa, do you like that you do not feel thirsty on the Day of Qiyaamah? He replied, "O my Ilaah.Yes" it was then said that send Durud upon Hadhrat Muhammad (ε) in abundance.

It is narrated from Hadhrat Ibn Mas'ud τ that Allaah | has made apparent in the Lauh al Mahfooz that He will inform Rafi', Israafeel, Mikaa'eel, Jibreel and Hadhrat Muhammad (ε) **that whoever recites Durud upon Rasulullaah ε one hundred times in the day and night, I (Allaah |) will send two thousand mercies upon him and will fulfill a thousand of his needs. At the very least, he will be freed from the fire of Jahannam.**

It is narrated from Hadhrat Anas bin Maalik τ that Rasulullaah ε said that **whoever sends Durud a thousand**

times upon me daily, he will not pass away until he sees his abode in Jannah.

Rasulullaah ε said, “Perform hajj because it is more virtuous than participating in twenty battles fought in the path of Allaah. And Durud upon me is equal to all that (for the one who does not have the ability to fight in battle or perform Hajj).

In one place it is mentioned that it is equal to four hundred battles and the reward for every battle is four hundred Hajj.

It is narrated that whichever Muslim does not have anything to give in charity or Zakaat, he should recite the following Du’aa,

اللهم صل على محمد عبدك ورسولك وصل على المؤمنين والمؤمنات والمسلمين والمسلمات

It is also narrated that ask waseela for me (the highest stage in Jannah).

It is mentioned in one narration which Abu Hafs Umar bin al Husayn As Samarqandi ل has explained in his book, ‘Raunak al Majaalis’ that there was a wealthy trader in Balkh. He had two sons. The father had passed away and the sons split his wealth equally. In the estate there were three facial hairs of Rasulullaah ε. Both brothers took one each and one was left. The elder brother said that it should be made in half and shared. The second brother said that it should not be done because Rasulullaah ε is a very great personality. It is not appropriate to break it. Upon this, the

elder brother said, “Fine. You take these three and give me your share of wealth.” The small brother accepted this. The elder brother took all the wealth and the smaller brother only took the hairs. He kept the hairs in his pocket and used to take it out from time to time to see it and he used to recite Durud upon Rasulullaah ε. In a few days the wealth of the elder brother got finished and a lot of wealth came to the younger brother and after a few days he passed away. Some pious people saw him in a dream and they also saw Rasulullaah ε. Rasulullaah ε said, “Whoever has a need, he should go to the grave of a particular person and make Du’aa.” People began coming to his grave to such an extent that the person who passed by while riding had to get off and walk.

Rasulullaah ε said that I asked Jibreel υ as to which is the most beloved action in front of Allaah |. He said that recital of Durud upon Rasulullaah ε and love for Ali bin Abi Taalib τ. (The chain of this narration is weak)

It is narrated from Hadhrat Ayesha radhiyallaahu anha that beautify your gatherings with Rasulullaah ε and beautify your gatherings with the mention of Hadhrat Umar bin Khattaab τ. [Narrated by Namiri]

It is narrated from Hadhrat Sahl bin Sa’d τ that one person came to Rasulullaah ε and **complained of his poor and straitened circumstances.** He ε said that when you **enter your home then greet the house folk whether there is someone there or not. After that, send Salaam upon me and recite Surah Ikhlaas once.** He did this. Allaah | increased his rizq to such an extent that he began to give his

neighbours and relatives.(Abu Musa Al Madeeni mentioned it with a weak chain).

In another narration, it is mentioned that recite the following Durud,

> اللهم صل على محمد وعلى آل محمد وهب لنا اللهم من رزقك الحلال الطيب المبارك ما تصون به وجوهنا عن التعرض الى احد من خلقك ، واجعل لنا اللهم اليه طريقا سهلا من غير تعب ولا نصب ولا منة ولا تبعة وجنبنا اللهم الحرام حيث كان واين كان وحل بيننا وبين اهله ، واقبض عنا ايديهم ، واصرف عنا قلوبهم حتى لا تنقلب الا فيما يرضيك ولا نستعين الا على ما تحب يا ارحم الراحمين
>
> O Allaah, send Durud upon Hadhrat Muhammad ε and upon his family and give us O Allaah, pure provision that is blessed so that we can be saved from running behind any of Your creation and make the way for us to reach You easy, without tiredness, difficulty, without favour from anyone and without becoming a follower of someone, i.e. under someone. O Allaah, save us from Haraam provision. Wherever it may be and whoever it is by, become a barrier between us and those who consume Haraam. Save us from their hands and move their hearts away from us until we can be turned towards Your happiness and we ask help from You only towards those actions that are beloved to You. O the Most Merciful of the Merciful.

It is narrated from Hadhrat Ibn Mas’ud τ that Rasulullaah ε said that the one that will be the closest to me on the Day of Qiyaamah will be the one who recited the most Durud upon me.

A woman came to Hadhrat Hasan Basri J and said that **my daughter has passed away. I want to see her in a dream.** He said, "Read four Rak'at of Salaat and recite Surah Faatiha and Surah Takaathur in every Rak'at. Do this after 'Isha. Then lie down and carry on reciting Durud until sleep comes.

She then saw in a dream that she was being punished. He had clothing of coal and her hands were tied. Her feet were held in chains. When she awoke, she came to Hadhrat Hasan Basri J and told him of the dream. He said, "Give charity on her behalf. Maybe Allaah will forgive her." When Hadhrat Hasan Basri J slept that night he saw in a dream that it is as though she was in a garden of Jannah. There was a couch kept there. There was a beautiful girl sitting there. There was a crown of light on her head. She said, "O Hasan, do you know me?" He said, "No." She said, "I am the daughter of the woman whom you commanded to recite Durud upon Muhammad ε." He said, "Your mother was shown a different condition." She said that it is as you were shown. He asked as to how she had reached this stage. She said that 70 000 of us were being punished just as my mother was shown, then a person passed by our graves. **He recited Durud once upon Rasulullaah ε and sent the reward to us.** Allaah | accepted it and we were saved from punishment. All this was due to the blessings of this pious person and what you see is my share of it.

Allaah | said to Hadhrat Moosa υ, "The most beloved action to me by means of which closeness to me can be

attained is that when you make my Dhikr, then send Durud upon Hadhrat Muhammad ε.

Once, ‘Allamah Majd ud Deen Al Fayrooz Aabaadi lost his way. He met Hadhrat Khadir bin Ansha Abul Abbaas and his companion Hadhrat Ilyaas bin Saam υ. He says that I said to them that By Allaah and by His power, tell me of something that you heard from Rasulullaah ε so that I can narrate it from you. They said that we heard from Rasulullaah ε that he said that whichever believer recites Durud upon me; Allaah | will freshen his heart and will enlighten it. He also said that there was a Rasul of the Bani Israa’eel by the name of Samweel υ. Allaah | helped him against the enemy. 40 of the enemy faced him and said that we will defeat you at the shores of the ocean. The companions of Hadhrat Samweel υ said that what shall we do now? He said, stand and say,

صلی الله علی محمد

Peace be upon Muhammad

They did this and all their enemies were drowned. Hadhrat Khadir υ said that this took place in front of us.
Similarly, ‘Allamah Majd ud Deen heard both of them (Hadhrat Khadir and Hadhrat Ilyaas υ) narrating from Rasulullaah ε that the person who recites Durud on Rasulullaah ε, his heart will be purified from hypocrisy like clothing is purified by water. I also heard that whichever believer says,

صلی الله علی محمد

The people will love him to such an extent that Allaah | will love him.

‘Allamah Majd ud Deen also said that these two (Hadhrat Khadir and Hadhrat Ilyaas υ) used to say that one person came to Rasulullaah ε from Shaam and said that my father is very old and he wants to see you. Rasulullaah ε said, “Bring him to me.” He said that I cannot bring him because my eyesight is also weak. Rasulullaah ε said that say to him to recite

صلى الله على محمد

For one week. He will see me in a dream to the degree that he will narrate Hadith from me. So, he used to narrate Ahadith from Rasulullaah ε.

Similarly, the author ﺭ explains that he heard from these two people that Rasulullaah ε used to say that when you sit in any gathering and stand up, say,

بسم الله الرحمن الرحيم وصلى الله على محمد

Then people will not backbite about you and the angels will save you from it.
The author ﺭ says that we have narrated from Abdur Razzaaq with a chain of transmission concerning Durud. I have no doubt that this narration is not baseless. It states that once Ibraaheem Taymi ﺭ was sitting in the shade of the Baytullaah.He was making Dhikr of Allaah, Tasbeeh, Tahmeed and Durud Sharif. Suddenly, Hadhrat Khadir υ came and said that I have a gift with me. Look at it every day before sunrise. Then recite Tasmiyah 7 times, Surah Faatiha 7 times, Mu’awwadhatayn 7 times, Surah Ikhlaas 7 times, Surah Kaafiroon 7 times, Ayatul Kursi 7 times and

سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم

Seek forgiveness for yourself and all the believers (male and female) that are alive or have passed away. Seek forgiveness for them all. Similarly, recite it before sunset and say, "O Allaah, Hadhrat Khadir taught me. **If you do it once in your lifetime, then it will be sufficient for you and if you recite it more, then it will be better."** The narrator says that I asked him from whom had he learnt the Du'aa. He replied, "From Hadhrat Muhammad ε."

A Du'aa for seeing Rasulullaah ε in a dream

I asked him teach me something that will let me see Rasulullaah ε in a dream. He said that do not talk to anyone from Maghrib to 'Isha. After that, perform nafl Salaat in units of 2, making salaam after every unit of 2. In every Rak'at, recite Surah Faatiha once and Surah Ikhlaas thrice. When you go home after 'Isha, then do not talk to anyone and do not tell them. Perform 2 Rak'ats before sleeping. In these 2 Rak'ats, recite Surah Faatiha once and Surah Ikhlaas 7 times and 7 times Durud upon Rasulullaah ε and recite the following Du'aa 7 times,

سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم

Then lift your head from Sajdah and sit properly upright. Then lift both your hands and say,

يا حي يا قيوم يا ذا الجلال والاكرام يا ارحم الراحمين يا رحمن الدنيا والآخرة ورحيمهما يا اله الاولين والآخرين يا رب يا رب يا رب يا الله يا الله يا الله

Then stand up and lifting both hands say it again and lie down on the right hand side facing the Qiblah and go to sleep.

Hadhrat Ibraaheem Taymi ﺭ said that I also got this Du’aa from Hadhrat Khadir υ. He explained a dream of his. The understood meaning of it is that the angels lifted and took him to Jannah. He saw palaces of red rubies and green emeralds and white pearls and rivers of milk, honey and pure wine. There were also beautiful women there. Once I was taken for some time, I was returned. I then saw Rasulullaah ε, with him were 70 Ambiyaa’ and 70 rows of angels. He greeted me and everyone took my hand. I asked about Hadhrat Khadir υ. He said that Abul ‘Abbaas (Hadhrat Khadir υ) spoke the truth about the Du’aa of seeing me in a dream. What greater Du’aa can there be than this in terms of reward? After this, he said that by the Being in whose control my life is, 70 major sins of his have been forgiven and I do not deem it permissible to explain, but the force of fabrication of a hadith is apparent.

It is narrated in marfu’ form from Hadhrat Muhammad bin Qaasim ﺭ that for everything there is a cleanser. Recitation of Durud upon Rasulullaah ε is a means of cleaning the hearts of the believers and removing the rust.

It is narrated from Hadhrat Ibn Mas’ud τ that Rasulullaah ε said that he who performed Hajj and visited my grave and fought in battle and went to Bayt al Muqaddas and recited Durud upon me, he will not be questioned about the Faraa’idh. He attributed this narration to Abul Fath Azdi.

There is doubt with regard to whether this narration is proven or not.

Muhammad bin Sa'eed Mutarriq ﺭ says that I recite Durud Sharif upon Rasulullaah ε every night, a specific number of times. One night I saw that Rasulullaah ε came to me, the room became lit up and he said, "Bring the mouth to me that recites Durud in abundance upon me, I will kiss it." I felt ashamed. I turned away, so Rasulullaah ε kissed me on the cheek. Immediately, in a worried state, my eyes opened. I woke my wife who was sleeping. The entire house became perfumed with the musk scent of Rasulullaah ε. A scent was on my cheeks for 8 days as a result of the kiss of Rasulullaah ε. [Narrated from Ibn Bashkwaal]

It is narrated that the one who wishes to see Rasulullaah ε in a dream should recite the following Durud,

> اللهم صل على محمد كما امرتنا ان نصلي عليه ، اللهم صل على محمد كما هو أهله ، اللهم صل على محمد كما تحب وتوضى له ...اللهم صل على روح محمد في الارواح اللهم صل على جسد محمد في الاجساد اللهم صل على قبر محمد في القبور
>
> O Allaah, send mercy upon Rasulullaah ε just as You have commanded. O Allaah, send mercy upon Rasulullaah ε just as he is deserving of it. O Allaah, send mercy upon Rasulullaah ε just as You like and pleases you. (Add the following,) O Allaah, send mercy on the soul of Rasulullaah ε among the souls. O Allaah, send mercy upon the body of Rasulullaah ε among the bodies. O Allaah, send mercy upon the grave of Rasulullaah ε among the graves.

Whoever reads it an **odd number** of times will see Rasulullaah ε in a dream.

It is narrated that Rasulullaah ε said that whoever recites **Durud upon me 50 times, I will shake hands with him on the Day of Qiyaamah.**

It will be sufficient to recite,

اللهم صل على محمد

Section One

What greater means can there be to get intercession other than Durud Sharif? The poets have also mentioned this honour. Abu Sa'eed Muhammad bin Ibraaheem As Sulami J, Abu Hafs Umar bin Abdullaah bin Yazaal J, Rashid al 'Attaar Al Haafiz and Yahya bin Yusuf As Sarsari J are worthy of mention.

Section Two

Allaah I has joined the name of Rasulullaah ε to His name

Allaah | has classified obedience of Rasulullaah ε as His obedience. It is rewarding to recite Durud just as it is rewarding to make the Dhikr of Allaah |. When a servant makes the Dhikr of Allaah |, Allaah | remembers him, and when a servant recites Durud upon Rasulullaah ε once, then Allaah | sends 10 mercies upon him.

فله الحمد والفضل

Section Three

‘Allamah Faakihaani ȷ and ‘Allamah ‘Iraaqi ȷ have stated that Allaah | did not suffice upon sending mercy upon His Nabi, but He sends 10 mercies on the reciter, gives him 10 rewards, raises his rank by 10, forgives 10 sins and grants the reward of freeing 10 slaves. He also becomes pleased and a reward over this is that He protects the reciter from losses.

Section Four

One Sahabi τ asked about the amount of time he should spend in Du’aa and in Durud. He carried on increasing the amount. He then said that shall I spend all my time in Du’aa and Durud? Rasulullaah ε said that this will suffice for your grief in Deen and this world. Now, if a person recites Qur’an and does any good deed and sends the reward to Rasulullaah ε, then what will be the honour, grandeur and what will be the status of acceptance of such a person?

Section Five

The person closest to Rasulullaah ε on the Day of Qiyaamah will be the one that has sent the most Durud upon Rasulullaah ε in this world. (A person will also be close to Rasulullaah ε in this world as well).

Section Six

Recitation of Durud Sharif upon Rasulullaah ε is more virtuous than freeing a slave

The importance of freeing a slave is that a person gains entry into Jannah. However, in contrast to this, Durud upon Rasulullaah ε is more virtuous than millions of Jannahs. What a great favour this is? So, we ask Allaah | that He grants us the love for Rasulullaah ε and may He grant us the companionship of Rasulullaah ε in Jannah. May Allaah save us from every evil and accept us to tread the path of Jannah, for He alone is the protector and the all powerful.

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Chapter Three

Warning for those who do not recite Durud Sharif when the name of Rasulullaah ε is mentioned

Whoever does not recite Durud Sharif when the name of Rasulullaah ε is taken will be far from mercy, he is unfortunate, he is lost from the path of Jannah, it is open oppression, Jahannam is his abode, he is a miser, he is

worthy of hate, he has no Deen, and he will not see the face of Rasulullaah ε.

صلى الله عليه تسليما كثيرا

Hadhrat Ka'b bin 'Ujrah τ narrates that Rasulullaah ε said that O people, come close to the pulpit. The people came close by. When Rasulullaah ε ascended the first step he said 'Aameen'. He then took the second step and said 'Aameen'. He then took the third step and said 'Aameen'. When he came down from the pulpit, we said, "O Rasul-Messenger of Allaah, we have heard from you something we have not heard before today." He said that Jibreel υ came to me and said that destruction be for the one who finds the month of Ramadhaan and is not forgiven. I said, "Aameen." When I took the second step he said that destruction be for the one before whom my name is taken and he does not recite Durud. I said, "Aameen." When I took the third step he said that destruction is for the one who finds one of his parents or both of them and they do not enter him into Jannah. I said, "Aameen." (This hadith is narrated through various chains).
In a number of chains it is also mentioned that the person who forgets to recite Durud when my name is taken has moved away from the path of Jannah and has entered Jahannam.

He ε also said that such a person is not from me, and I am not from him. It is sufficient for a person to be a miser (if he does not recite Durud). He is the most helpless from all people.

Once Hadhrat Ayesha radhiyallaahu anha was sewing at the time of Sehri. The needle got lost and the lamp was also not lit. Rasulullaah ε entered and the house was lit up. **She found the needle.** She began to say that O Rasul of Allaah, how much light is in your face.

Rasulullaah ε said that destruction be for the one who will not see me on the Day of Qiyaamah. I asked, "Who is that person?" He said, "He is a miser." I asked, "Who is a miser?" He said, "The one who heard my name and did not recite Durud upon me."

In Hilya of Abu Nu'aym it is mentioned that one person passed Rasulullaah ε. He had a deer with him. This person had hunted and caught it. Allaah | granted the deer the ability to speak (the Being who grants everything the ability to speak). The deer said that O Rasul of Allaah, I have children that I feed. I will give them milk to drink and return. He ε asked, "If you do not return, then?" The deer replied, "Then the curse of Allaah be upon me just as is upon the one who hears your name and does not recite Durud or like the one who performs Salaat and does not make Du'aa (for Rasulullaah ε)." Rasulullaah ε said, "Leave it. I am responsible for it." It went and then came back. Hadhrat Jibreel υ came down and said, "O Muhammad (ε), Allaah sends Salaam to you and says, 'By My Honour and Majesty, I have more mercy upon your Ummah than what this deer has upon its young. I will return them to you just as this deer came back to you.'"

صلى الله عليه وآله بقدر حسنه وكماله

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said that whoever participates in a gathering and does not make the Dhikr of Allaah and does not send Durud upon Rasulullaah ε, that gathering will be a cause for destruction for them on the Day of Qiyaamah (a source of regret has also been mentioned). Allaah can punish them if He wishes or He can forgive them.

It is mentioned in one narration that whoever gets up from a gathering in which no Durud was recited; it is as if he has left a place that had the stink of a corpse.

The purport of another narration states that Rasulullaah ε said that the best person is he who is a means of benefit to people and the worst person is he who strives to give difficulty to his Muslim brother. The laziest person is he who does not make the Dhikr of Allaah, whether by his tongue or any limb of his body. The one that gives the most difficulty is he who does not recite Durud upon me when my name is taken and the most miserly is he who is stingy with Salaam. The worst thief is he who steals from his Salaat. The companions asked as to how a person can steal from his Salaat. Rasulullaah ε said that it is the person who does not do ruku' and Sajdah properly.

It is narrated from Hadhrat Ayesha radhiyallaahu anha (the chain of this narration is not known) **that Rasulullaah** ε **said that three types of people will not see my face. One is he who disobeys his parents. The second is he who abandons my Sunnah and the third is he who does not recite Durud upon me when my name is taken.**

There are such stern warnings explained before you. For this reason, never be neglectful of reciting Durud upon Rasulullaah ε. Whoever is neglectful, the light of his goodness will go away and he is the greatest miser. He has bad character like the oppressors and he will be deprived of understanding. Tranquility will go from his heart and he will move away from the path of Jannah.

May Allaah | bless me and you with the Divine ability to do those actions that are pleasing to Him and may He take us to the limit of His favours and may He grant us the ability to recite Durud upon Rasulullaah ε out of His grace and beneficence. Aameen.

Chapter Four

Sending salaam to Rasulullaah ε and his giving the reply

It is narrated that Rasulullaah ε said that Allaah | has appointed some angels who roam and bring the Salaam of my Ummah with proper count – wherever they may be.

Also, do not make a fair at my grave.

He also said that Allaah | returns my soul so that I could reply.

He also said that whoever comes to my grave and sends Salaam, I hear it (and reply).

It is narrated in other words that wherever a Muslim may be – in the east or west – and he sends Salaam upon me, I reply and a number of angels of my Rabb also reply. Then, the residents of Madinah are neighbours.

It is also narrated that whoever recites **Durud 100 times on me during the day and night of Jumu'ah,** Allaah | will fulfill 100 of his needs; 70 in the Aakhirah and 30 in this world. An angel brings it to me just as a gift comes to you. **Indeed my knowledge after my demise is like as it was during my lifetime.**

The purport of this is that recite a lot of Durud upon me on the day of Jumu'ah. Allaah | sends 10 mercies on a person who recites Durud once.
It is also narrated that three types of creation hear Durud Sharif. Jannah hears, Jahannam hears and an angel who is at my head side hears. When a person of my Ummah – wherever he may be – says,

اللهم إني أسئلك الجنة

O Allaah, indeed I ask You for Jannah

Then Jannah says, 'O Allaah, place him in me.' And when a person says,

اللهم اجرني من النار

O Allaah, save me from the fire

Then Jahannam says, ‘O Allaah, save him from me.’

And whoever sends Salaam to me, then the angel that is my head side says, ‘O Muhammad (ε), a particular person sends Salaam to you.’ So he gives the reply to the Salaam. And he who recites Durud upon me once, Allaah | and His angels sends 10 mercies upon him and whoever recites Durud 10 times, the angels send 100, and whoever recites Durud 100 times, the angels send 1000 mercies upon him and the fire of Jahannam will not be able to touch him.

Rasulullaah ε said that Jumu’ah is the most virtuous of your days. Hadhrat Aadam υ was born on it and on it his soul was taken. On this day, the trumpet will be blown and on that day everyone will fall unconscious. Therefore, recite a lot of Durud on me on this day because your Durud reaches me. The people said, “O Rasul of Allaah, how does our Durud reach you, when your body would have become old?” **He ε said that Allaah | has made the earth forbidden for the bodies of the Ambiyaa’, it cannot eat it.** (They are given provisions).
He also said that the person who will be closest to me is the one who has recites the most Durud upon me.
In one narration it is stated that the night and day of Jumu’ah is a shining day and night.

It is also narrated that an angel is appointed to be with every person who recites Durud upon Rasulullaah ε and takes the Durud to Rasulullaah ε.

Hadhrat Sulaymaan bin Saheem τ narrates that I saw Rasulullaah ε in a dream. I said, "O Rasul of Allaah, do you understand the Salaam of those who come and make Salaam to you?" He said, "Yes, and I reply to it."

Hadhrat Ibraaheem bin Shaybaan ϑ heard the reply to his Salaam as follows,

وعليك السلام

Hadhrat Anas bin Maalik τ narrates that Rasulullaah ε said **that your good deeds are presented to me after my demise. I thank Allaah, and if I see actions other than this, then I seek forgiveness from Allaah.**

There was such a time when no Salaat was performed in Masjid an Nabawi, nor was there Azaan. Hadhrat Sa'eed bin Al Musayyib ϑ was staying in the Masjid at that time. At the time of Salaat, he used to hear a همهمه sound from the grave of Rasulullaah ε (from which it could be learnt that it was the time of Salaat).

Abul Khayr al Aqta' ϑ says that I entered Madinah Munawwarah in a state of poverty and I did not taste anything for five days. I went to the grave and sent Salaam to Rasulullaah ε, Hadhrat Abu Bakr τ and Hadhrat Umar τ. I said, 'O Rasul of Allaah, I am a guest of your's tonight.' I went to sleep on one side behind the pulpit. I saw Rasulullaah ε in a dream. Hadhrat Abu Bakr τ was on his right, Hadhrat Umar τ was on his left and Hadhrat Ali τ was in front of Rasulullaah ε. Hadhrat Ali τ called me and made me stand. Rasulullaah ε came. I stood up and kissed Rasulullaah ε on his forehead. Rasulullaah ε gave me a

piece of bread. **I ate half of it and when I woke up, the second half was in my hands.**

A person came from Khuraasaan and said to Abul Fadhl Al Qumani that I saw Rasulullaah ε in a dream when I was sleeping in Madinah Munawwarah. Rasulullaah ε said that go to Hamdaan and give my Salaam to Abul Fadhl Zayrak. I said, “O Rasul of Allaah, what is the reason for this bounty?” He said, **“He recites this Durud upon me 1000 times or more daily.”**

> اللهم صل على محمد النبي الامي وعلى آل محمد جزى الله محمدا صلى الله عليه وسلم عنا ما هو أهله
>
> O Allaah, send mercy upon Rasulullaah ε, who is the unlettered Rasul and upon the family of Rasulullaah ε and grant Rasulullaah ε the best recompense from us just as he is deserving of it.

An incident

Muhammad bin Maalik says that once we were sitting in the Hadith lesson of Shaykh Abu Bakr bin Mujaahid al Muqri in Baghdad. Suddenly, an old man in a pitiable condition came. His turban, shirt and scarf were completely worn. The Shaykh stood up out of honour for him and seated the old man on his place. He enquired of his and his children’s’ health and condition. He (the old man) said that a child was born in my home tonight. My house folk asked me to get ghee and honey. I did not have anything with which to buy it. Shaykh Abu Bakr said that my heart became grieved. During this time, I fell asleep. I saw Rasulullaah ε in a dream. Rasulullaah ε asked, “How is it

that you are grieved? Go to the minister of the King Ali bin ‘Isa and give my Salaam to him. As a sign, tell him that it is your (the minister’s) practice that **he does not sleep on the night of Jumu’ah until he does not recite Durud 1000 times.** However, this time, he recited 700 and the messenger of the king came to call you. You went with him. You then returned and completed the rest. Tell the minister to give that person 100 dinaars because a child was born in his home and he could fulfill his needs. Consequently, Shaykh Abu Bakr bin Mujaahid went with the father of the child to the house of the minister. He said that Rasulullaah ε has sent this person to you. Hearing this, the minister stood up and seated him on his place. He heard the incident from the Shaykh. The minister became very happy and told the attendant to take out the bag of dinaars and bring it to him. He weighed 100 dinaars and gave it to the father of the child. He weighed a second time and began to give it to Shaykh Abu Bakr. He flatly refused to accept it. The minister told him to accept it in lieu of telling him a true account and for giving glad tidings. This was because this was a secret between myself and Allaah I, you are the messenger of Rasulullaah ε and you have given glad tidings from him. Weigh another 100 dinaars and give it to me for Muhammad bin Maalik. He has become tired by coming here. Similarly, he increased 100 upon 100 until he reached 1000. That person said that I cannot take more than what Rasulullaah ordered, i.e. 100 dinaars.

Abdur Raheem bin Abdur Rahmaan bin Ahmad said that I fell in the public bathroom on account of which my hand was injured. It also became swollen. I had a lot of difficulty

at night. I saw Rasulullaah ε in a dream. I asked him, "O Rasul of Allaah." Rasulullaah ε replied, "O my son, your pain has put me into difficulty." In the morning, the swelling came down and through the blessings of Rasulullaah ε the pain also went away.

It is narrated from Al Atabi that I was sitting at the graveside of Rasulullaah ε. A Bedouin came and said,

السلام عليك يا رسول الله

He then said that I heard the following verse,

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا (۶۴)

> If only it were that when they (the hypocrites) oppress (wrong) their souls (by referring their disputes to others), where should come to you (O Muhammad ε), seeking Allaah's forgiveness; and then the Rasul (Muhammad ε) seeks forgiveness on their behalf, they will then surely find that Allaah is Most Forgiving, Most Merciful. [Surah Nisaa (the Women) 4:64]

I have come to seek forgiveness for my sins and I ask for your intercession from my Rabb through you. He then recited a number of poems. The purport of them is presented below:

1. O the one who is the best of all those that are buried and his personality is very great.

2. May I be sacrificed for the grave in which you are resting. (Why should I not be sacrificed) for he is pure and generous.

The Bedouin then returned. My eyes closed and I saw Rasulullaah ε in a dream. He said, "O Atabi, go and meet that Bedouin and give him the glad tidings of forgiveness, i.e. that Allaah I has forgiven him."

Now, a question arises as to whether Rasulullaah ε gives the reply to the Salaam of the one who presents himself at the grave or does he reply in every condition, from wherever the Salaam is sent.

The author J says that whoever says that the reply is only given to the one saying it at the graveside has to present proof. This is because there are many instances that prove that the reply to the Salaam is given from wherever in the world a person sends it. Some scholars have mentioned this view in poetry form. The purport of it is that 'O the one who intends to go to Madinah, wait a little and create such a desire and enthusiasm of which I am unable to have at this time. May Allaah protect you. Take my salaam to the soul of the one in whose scent there is sweetness and enjoyment. Look, go to the pure Raudah and stand at the place where you will be on the right hand side of those reciting Durud. I stand bowing, in fear at the place where revelation came. I make my chest small and listen to the reply of the one unto whom Salaam is sent. May the Salaam of Allaah I be upon the grave of Hadhrat Muhammad Mustafa ε, i.e. upon such a body that has never become old, that will never become old. **(O Rasulullaah ε) you see me standing at your graveside, and I also see myself, i.e. such a servant is calling you whose responsibility to hold is yours.** Indeed, indeed, Rasulullaah ε hears my Durud from near just as he hears it

from someone far away (and he replies). O the one who is the best from the entire creation, I ask you that Allaah I has completed Nubuwwah and Risaalat upon you. O the one who gives the call to guidance. If Nabi ε was not there, then we would have not been able to get the path of guidance, nor would we have been able to distinguish between Halaal and Haraam. **By Allaah, if you were not created, then nothing would have been created.** The creator would have not created a small part of anything, nor would he have created anything else.

What amount is termed as a lot? Some scholars have stated that a lot refers to at least 300. Therefore, send Durud in abundance upon Rasulullaah ε because it is presented at the grave of Rasulullaah ε with your name.

Rasulullaah ε prohibited us from making his grave an object of prostration, from making a fair around his grave. The Jews and Christians have made the graves of the Ambiyaa' a play (just as is done today). However, a number of Ahadith have been narrated that encourage one to visit the blessed grave. The intercession (of Rasulullaah ε) becomes compulsory, it has been classified as a waseela.

It is stated in a Hadith that do not make your homes into a graveyard, i.e. perform a portion of your Salaat (Nafl) at home.

This is the reason why Salaat is Makruh in the graveyard (the dead do not perform Salaat), and wherever the soul of a Nabi is taken, that is where he should be buried.

Note:

Allaah I **has blessed Rasulullaah** ε **with eternal life.** This is mentioned in the Ahadith. It would be impossible that day and night Salaam is sent upon Rasulullaah ε and he is not even present. We also believe that Rasulullaah ε is alive in his grave and provision is given to him, and the earth does not affect his body. There is consensus upon this.

Some scholars state that the earth does not affect the bodies of the martyrs and the Mu'ezzins, and they are also alive (in their graves).

It is also proven authentically that when the graves of a number of scholars and martyrs was opened, then people saw that no change occurred, to such an extent that even the crooked rib bone was intake.

The author J says that I found some people in such a condition that no change took place.
The **Ambiyaa'** are definitely more virtuous than the martyrs and they **perform Salaat (this is narrated in Bayhaqi and other books of Hadith).**

It is also narrated that Rasulullaah ε passed Hadhrat Moosa υ on the night of Me'raaj, while he was alive and performing Salaat in his grave.

Similarly, he ε saw Hadhrat Ibraaheem υ and Hadhrat 'Isa υ. The time of Salaat came in and he ε led them in Salaat.

The narrator states that it is possible for Rasulullaah ε and his companions to be in different places in different times. The strongest proof of this is the Qur'aanic verse,

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ (١٦٩)ۙ

Never consider those killed in Allaah's way (while striving to uplift, defend or maintain Allaah's Deen) to be dead. Indeed they are alive, (and are) being sustained by their Rabb (although we are unable to perceive this).

[Surah Aal-Imraan 3:169]

Hadhrat Ibn 'Abbaas τ and Hadhrat Ibn Mas'ood τ have stated that Rasulullaah ε passed away as a martyr.

The Hadith that states that the soul of Rasulullaah ε is returned to him refers to the ability to speak, i.e. the ability to speak is returned to him. This is according to a number of scholars. (Another meaning is that Rasulullaah ε turns to the Salaam of his Ummah despite being absorbed in the observation of truth. He hears it and replies to it).

In summary, these matters are related to the Aakhirah and the human mind cannot comprehend them. The conditions of Barzakh are more similar to the conditions of the Aakhirah. And Allaah I knows best.

R

Chapter Five

Reciting Durud Sharif at special times and on special occasions

Emphasis is laid upon reciting Durud after performing Wudhu, after tayammum, after performing the ghusl upon becoming pure from Janaabat or menstruation etc. during Salaat, after Salaat, before Salaat – at the time of Iqaamah, after Fajr and after Maghrib. In Tashahhud and Du'aa e Qunut, at the time of standing up for Tahajjud and after Tahajjud, when passing a Masjid, when seeing a Masjid, when entering and leaving the Masjid, after replying to the

Azaan, on the day of Jumu'ah, on the night of Jumu'ah. Similarly, Durud should be recited in abundance on Saturday, Sunday, Monday and Tuesday. During the Khutbah of of Jumu'ah and the two Eids, as well as the Khutbah of Istisqaa', solar and lunar eclipse. At the time of a Janaaza, when placing the deceased into the grave. During Sha'baan. When going to the Ka'bah. When on mount Safa and Marwa. (During Hajj), when completing the Talbiyah, when making Istilaam of the Hijr e Aswad, when clinging to the Multazam. On the night of 'Arafah, in Masjid e Khayf, in Masjid e Nabawi, when visting Madinah Munawwarah. When at the grave and when leaving. When looking at the signs of Rasulullaah ε, and at the places where he stayed and halted at, e.g. Badr etc. When slaughtering an animal, at the time of buying and selling, when writing a will and at the time of the Nikaah Khutbah. At the two ends of the day. When a person intends to sleep and when intending to travel. When mounting or boarding a conveyance. **The person who has less sleep should recite it.** When leaving for the market. When a person calls somebody, then he should recite Durud. When entering the home and when opening a letter. After saying Tasmiyah. At the time of grief, difficulty and calamity. When in need and poverty. When drowning. When a plague spreads. At the beginning, during and after Du'aa. **When there is buzzing in the ear. When the legs swell. When thirsty. When having forgotten something.** When something is good for a person. When eating radish. When a donkey brays. When repenting from sins. A person should recite Durud when presenting his needs before Allaah I and in every condition. When a person is accused of some sin, when meeting ones

brother, when people gather and disperse. Durud should be recited when completing the Qur'an, when memorizing the Qur'an and when getting up from a gathering. When beginning any speech. When mentioning Rasulullaah ε. When spreading the knowledge of Deen, when reciting Ahadith and **when issuing a Fatwa. When lecturing and advising,** as well as when writing the name of Rasulullaah ε. When writing the virtue of Durud and when recording the warnings for those who are negligent of reciting Durud.

صلى الله عليه وآله بقدر حسنه وكماله

It is narrated that the one who recites the Kalimah Shahadah after performing Wudhu and he sends Durud, the doors of mercy open for him.
It is also narrated that the one who does not recite Durud, his Wudhu is incomplete (even though there has been a lot of debate regarding this among the scholars).

It is Mustahab to recite Durud after tayammum, a bath after Janaabat and menstruation etc. (Imam Nawawi J has indicated towards this).

Reciting Durud Sharif in Salaat

When a person recites the following verse,

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۵۶)

Verily Allaah and His angels send Salaat on the Nabi ε (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have

Imaan! Send Salaat and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of 'Salaat and Salaam' reported in the ahadeeth). [Surah Ahzaab (the Armies) 33:56]

Then he and the Muqtadis should say,

صلى الله عليه وسلم

However, they should not say,

اللهم صل على محمد

Because to say it is one of the fundamental parts of Salaat, and the Salaat is invalidated by moving an integral part from its place and putting it somewhere else.

Reciting Durud Sharif after Salaat

Abu Bakr bin Mujaahid saw in a dream that Rasulullaah ε kissed Hadhrat Shibli ﺭ on the forehead. I asked, "O Rasul of Allaah, how is it that you are doing this to Shibli?" Rasulullaah ε said that the reason for this is because after Salaat, he recites the following verse,

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ (١٢٨)

Undoubtedly a Rasul (ρ) from yourselves has come to you (someone whose lineage, morals, manners and integrity you know well). The difficulties that afflict you are very distressing to him. He is anxious for (good to come to) you and extremely forgiving and merciful (gentle and kind) towards the Mu'mineen. [Surah Taubah (Repentance) 9:128]

And thereafter he recites Durud upon me.

It is narrated in a Hadith that the one who recites the following Du'aa after every Salaat, my intercession will be for him on the Day of Qiyaamah,

> اللهم اعط محمد الوسيلة واجعل في المصطفين محبته وفي العالين درجته وفي المقربين داره
>
> O Allaah, grant Muhammad (ε) the status of waseela and grant his love among Your chosen servants. Raise his status in the universe and grant him an abode among the close ones.

The person who repeats the words of the Azaan, and then says,

> اللهم رب هذه الدعوة الصادقة والصلاة القائمة صل على محمد عبدك ورسولك وابلغه درجة الوسيلة في الجنة
>
> O Allaah, Rabb of this true call, and the established Salaat, send mercy upon Muhammad (ε), Your servant and Rasul and take him to the status of waseela in Jannah.

He will get the intercession of Rasulullaah ε.

The following narration has reached Hadhrat Yusuf bin Absaat that the one who recites the following Du'a when the Salaat commences, then the damsels of Jannah say that we are not disinclined, i.e. we are inclined to you.

اللهم رب هذه الدعوة المستمعة المستجاب لها صل على محمد وعلى آل محمد وزوجنا من الحور العين

O Allaah, the Rabb of this call that is heard and accepted, send mercy upon Hadhrat Muhammad (ε) and upon the family of Muhammad (ε) and wed us to the damsels of Jannah.

Reciting Durud Sharif after Fajr and after Maghrib

It is narrated that the one who recites **Durud 100 times after Fajr, before speaking to anyone,** Allaah I will fulfill 100 of his needs. 30 will be given in this world and 70 will be stored in the Aakhirah. The same virtue is for reciting it after Maghrib.

The people said, "O Rasul of Allaah, how should we recite Durud upon you?" Rasulullaah ε said, "

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۵۶)

اللهم صل على محمد

Verily Allaah and His angels send Salaat on the Nabi ε (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have Imaan! Send Salaat and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of 'Salaat and Salaam' reported in the ahadeeth). O Allaah, send mercy upon Muhammad

Rasulullaah ε said, "O Ali, recite Durud Sharif in abundance at the time of Sehri and make a lot of Istighfaar

at the time of Maghrib (for my Sahabah) because the time of Sehri and Maghrib are a witness for the creation of Allaah I.

Reciting Durud Sharif while in Tashahhud

Hadhrat Ibn ‘Abbaas τ said in the commentary of ‘At tahiyyaatu lillaah’ that Allaah alone is the owner of the kingdom and ‘As salawaat’ means the Durud recited upon Rasulullaah ε and ‘At tayyibaat’ refers to those actions which are done solely for Allaah I.

السلام عليك أيها النبي ورحمة الله وبركاته

This is from Allaah I. It is compulsory upon us to recite Durud and Salaam upon Rasulullaah ε. Similarly, he explained the rest of it.

It is narrated that the Salaat of the one who does not recite Durud upon Rasulullaah ε therein is not accepted.

It is narrated from Muqaatil bin Hayyaan regarding the commentary of ‘they establish Salaat’ that Iqaamat refers to protecting it and giving due importance to its times, Qiyaam, Ruku’, Sajdah and importance should be given to Tashhahud, and Durud upon Rasulullaah ε should be recited at the end of the Tashhahud. It is also said that a person should ask his needs after this, i.e. after praising Allaah and reciting Durud, a person should make Du’aa for himself.

A person should not hurry in Du’aa. Hadhrat Umar τ said that Salaat is made up of Qira’ah, Tashahhud and Durud. If a person forgets in any of these, then he should make Sajda Sahwa. Hadhrat Talha bin Musarrif used to recite the following Du’aa after Tashahhud,

اعبد الله ربي ولا اشرك به شيئا الله ربي وأنا عبده رب اجعلني من الشاكرين والحمد لله رب العالمين ، ادعوا الله او ادعوا الرحمن وادعوك باسمائك الحسنى كلها لا اله إلا انت سبحانك ان تصلى على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد والسلام عليه ورحمة الله ، رب اسئلك رضوانك والجنة رب ارض عني وارضني وادخلني الجنة وعرفها الى ، رب اغفرلي ذنوبي الكثيرة رب اغفرلي ذنوبي جميعها كلها وتب على وقني عذاب النار ، رب ارحم والدى كما ربياني صغيرا ، رب اغفرلي وللمؤمنين والمؤمنات يوم يقوم الحساب انك تعلم منقلبهم ومثواهم

I worship Allaah, who is my Rabb and I do not ascribe any partner to him. Allaah is my Rabb and I am His servant. O my Rabb, make me amongst Your grateful servants. All types of praises are for Allaah. He is the sustainer of all the worlds. Call Him by ‘Allaah’ or by ‘Rahmaan’, He hears everything and I call You with all Your good names. There is no deity but You. You are free from all inappropriate things. Have mercy upon Hadhrat Muhammad ε and upon the family of Muhammad ε just as You have sent mercy upon Hadhrat Ibraaheem υ. Indeed You are praiseworthy, Most High. May the Salaam and mercy of Allaah be upon Hadhrat Muhammad ε. O my Rabb, I ask You for Your pleasure and for Jannah. O my Rabb, be pleased with me and make me happy with Your great being and enter me into Jannah and grant me the recognition of Jannah. O my Rabb, my sins are great, forgive them and turn Your attention towards me and save me from the fire of Jahannam. O my Rabb, have mercy upon my

parents just as they had shown me when I was small. O my Rabb, forgive me and forgive me on the day when You forgive the believing men and women, on the day when people will stand up for reckoning. Indeed, You are aware of the place of return and their abode.

There is difference of opinion with regards to reciting Durud Sharif in the first sitting of Salaat. According to the madhhab of Imam Shafi'i J, it should be read. However, according to Imam Ahmad J, Imam Abu Hanifah J and Imam Maalik J it should not be recited.

Reciting Durud Sharif in the Du'aa of Qunut

Imam Shafi'i J and his followers have classified it to be Mustahab. Imam Rafi'i J said that there is no Hadith to prove that it is Mustahab. The author J said that there is a Hadith narrated to the effect – it is specific for the Qunut of witr Salaat. To move it to Fajr Salaat is based on analogy, just as the original Du'aa was moved to Fajr.

(The Hadith) is that Hadhrat Hasan bin Ali τ narrates that Rasulullaah ε taught the following words to be recited in the witr Salaat,

اللهم اهدني فيمن هديت وبارك لي فيما اعطيت وتولني فيمن توليت وقني شر ما قضيت فانك تقضي ولا يقضى عليك وانه لا يذل من واليت تباركت ربنا وتعاليت وصلى الله على النبي

O Allaah, bless me with guidance amongst those whom You have guided, and bless me in whatever You have granted me. Take responsibility from me among those whom You have taken responsibility for. Save me from

the ill effect of whatever decision You have made because only You make decisions. No one can overrule Your decision. Whoever You love and make Your friend and accept responsibility for, he will never be disgraced. O our Rabb, only You grant blessings and You are high and great, and O our Rabb, send our mercy upon Rasulullaah ε.

Imam Nawawi ℑ has mentioned Durud to be recited in the following manner,

اللهم صل على محمد وعلى آل محمد وسلم

Once, Hadhrat Umar τ came out on a night of Ramadhaan. He saw that people were performing Salaat individually, and some were behind an Imam. He then ordered Hadhrat Ubayy bin Ka'b τ to lead the people in Taraweeh Salaat. Then, when seeing people performing Salaat this way, he said that what a good thing this is. What a good practice. In this way, people used to perform Salaat in the first part of the night and they used to stand and they performed Tahajjud in the last part of the night. The narrator says that they used to send curses upon the disbelievers and they used to also add the following Du'aa to their Qunut,

اللهم قاتل الكفرة الذين يصدون عن سبيلك ويكذبون رسلك ولا يؤمنون بوعدك وخالف بين كلمتهم والق في قلوبهم الرعب والق عليهم رجزك وعذابك اله الحق

O Allaah, destroy the disbelievers who stop people from Your path and who belie Your Rasuls and who do not believe in Your promises. O Allaah, create differences in their affairs and place awe in their hearts

> and send Your punishment and calamities upon them. O Our deity, indeed You are the true deity.

After this, they used to recite Durud and then make a lot of Du'aa for the Muslims. They used to seek forgiveness for the Muslims. Together with reciting in this way, Hadhrat Umar τ used to also recite the following Du'aa,

اللهم اياك نعبد ولك نصلى ونسجد واليك نسعى ونحفو نرجو رحمتك
ونخاف عذابك الجد ان عذابك بمن عاقبت ملحق

> O Allaah, we only worship You and only for You do we perform Salaat and we perform sajdah for You, we only run to You (make an effort). We are hopeful of Your mercy and we fear Your punishment for it is very severe. Indeed those disbelievers will be punished, those for whom You have decreed.

He used to recite Durud in this Du'aa of Qunut as well.

Reciting Durud Sharif at the time of Tahajjud

It is narrated that Allaah I is pleased with 2 people. One is the person who remains firm on his horse fighting the enemy when the army has suffered losses and his companions have left him and if he is killed, he will be a martyr. Otherwise, Allaah I is happy with the one who fights in his path.

The second person is he who stand in the dark of the night in such a way that no one sees him but Allaah I. He wakes up quietly, performs Wudhu properly and then praises and glorifies Allaah I and sends Durud upon Rasulullaah ε and

begins reciting the Qur'aan. Allaah I becomes greatly pleased with such a person and says to the angels that look at My servant standing in Salaat and none sees him but Me.

In one narration it is stated that he makes Wudhu properly and says takbeer 10 times, ten times Tasbeeh, and لا حول ولا قوة بالله . After this, he recites Durud Sharif in abundance and whatever asks Allaah I of this world and the Aakhirah, Allaah I gives it to him.

Reciting Durud Sharif after completing Tahajjud

When Hadhrat Ali bin Abdullaah bin 'Abbaas used to complete Tahajjud Salaat, then he used to praise Allaah I and then recite Durud upon Rasulullaah ε and then recites the following,

اللهم إني اسئلك بافضل مسألتك وباحب اسمائك اليك واكرمها عليك وبما مننت به علينا محمد نبينا صلى الله عليه وسلم واستنقذتنا به من الضلالة وامرتنا بالصلاة عليه وجعلت صلاتنا عليه درجة وكفارة ولطفا ومنا من عطائك فادعوك تعظيما لامرك واتباعا لوصيتك وتنجيزا لموعودك بما يجب لنبينا صلى الله عليه وسلم علينا من اداء حقه قبلنا وامرت العباد بالصلاة عليه فريضة افترضتها ، فنسألك بجلال وجهك ونور عظمتك ان تصلى انت وملائكتك على محمد عبدك ورسولك ونبيك وصفيك افضل ما صليت به على احد من خلقك انك حميد مجيد ، اللهم ارفع درجته واكرم مقامه وثقل ميزانه واجزل ثوابه وافلج حجته واظهر ملته واضئ نوره وادم ذريته واهل بيته ما تقر به عينه وعظمه في النبيين الذين خلوا قبله ، اللهم اجعل محمدا اكثر النبيين تبعا واكثرهم ازرا وافضلهم كرامة ونورا واعلاهم درجة وافسحهم في الجنة منزلا وافضلهم ثوابا واقربهم مجلسا واثبتهم مقاما واصوبهم كلاما وانجحهم مسألة وافضلهم لديك نصيبا واعظمهم فيما عندك رغبة وانزله في غرفة الفردوس من الدرجات العلا ، اللهم اجعل محمدا اصدق قائل وانجح سائل واول شافع وافضل مشفع

وشفعه في امته شفاعة يغبطه بها الاولون والآخرون ، وإذا ميزت بين عبادك لفضل القضاء اجعل محمدا في الاصدقين قيلا والاحسنين عملا وفي المهذبين سبيلا ، اللهم اجعل نبينا لنا فرطا وحوضه لنا موردا اللهم احشرنا في زمرة واستعملنا بسنته وتوفنا على ملته واجعلنا في زمرته وحزبه ، اللهم واجعل بيننا وبينه كما آمنا به ولم نره ولا تفرق بيننا وبينه حتى تدخلنا مدخله وتجعلنا من رفقائه مع النبيين والصديقين والشهداء والصالحين وحسن اولآئك رفيقا ، اللهم صل على محمد نور الهدى والقائد الى الخير والداعى الى الرشد نبى الرحمة وامام المتقين ورسول رب العالمين كما بلغ رسالاتك وتلا آياتك ونصح لعبادك واقام حدودك ووفى بعهدك وانفذ حكمك وامر بطاعتك ونهى عن معاصيك ووالى وليك الذي تحب ان تواليه وعادى عدوك الذي تحب ان تعادى به عدوك وصلى الله على محمد ، اللهم صل على جسده في الاجساد وعلى روحه في الارواح وعلى موقفه في المواقف وعلى مشهده في المشاهد وعلى ذكره اذا ذكر صلاة منا على نبينا ، اللهم ابلغه منا السلام كلما ذكر والسلام على النبى ورحمة الله وبركاته ، اللهم صل على ملائكتك المقربين وعلى انبيائك المطهرين وعلى رسلك المرسلين وعلى حملة عرشك اجمعين وعلى جبرائيل وميكائيل وملك الموت ورضوان ومالك وصل على الكرام الكاتبين وعلى اهل بيت نبيك صلى الله عليه وسلم افضل ما اتيت احدا من اهل بيوت المرسلين واجز اصحاب نبيك صلى الله عليه وسلم افضل ما جزيت احدا من اصحاب المرسلين ، اللهم اغفر للمؤمنين والمؤمنات الاحياء منهم والاموات ولاخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك رؤوف رحيم

O Allaah, I make You the greatest waseela in asking and through Your beloved and honourable names due to which You have sent Hadhrat Muhammad ε and have favoured us and have saved us from deviation and You have commanded us to recite Durud upon Rasulullaah ε and You have made our Durud a means for elevating the status of Rasulullaah ε and a means for expiation and kindness and favour. All this is out of Your grace. For this reason, out of honouring Your command and following Your bequest and out of fulfilling a promise made to You (and having conviction in Your promise) we ask You for those high stages which You have made

compulsory upon us servants to fulfill its rights and the Durud which You have made compulsory upon us to recite once in a lifetime. We give the grandeur and honour of Your Being as a waseela and ask that You and Your angels send Durud and mercy upon Hadhrat Muhammad ε because he is Your servant and Rasul and Your chosen Rasul=Messenger. Send such mercy that is better than the mercy sent to the entire creation. Indeed, You are praiseworthy, Most High.

O Allaah, raise the status of Rasulullaah ε and take him to the height of respect, make his scale weighty and grant him great recompense. Make his proof very firm and grant his Deen-religion outstanding heights and make his light much more. Make his children and progeny perpetual by means of which his eyes will be cooled and make his honour greater among the Ambiyaa' that have passed.

O Allaah, make the number of the Ummah of Rasulullaah ε greater than the Ummahs of all the Ambiyaa' and make Rasulullaah ε the most powerful and grant him the most honour and light and raise the stages of Rasulullaah ε and grant him the most closeness in Your gathering and make his position the most established because he is the most truthful in speech. He is the most successful in questioning and in making Du'aa. He is the one who has the greatest share in the grace and favour of Allaah and whatever is with Allaah, he is the one that has the most desire for it.

O Allaah, grant Rasulullaah ε high stages in the balconies of Jannatul Firdaus. O Allaah, make the speech of Rasulullaah ε firm and the questioner who is satisfied, the first interceder and the most virtuous one whose intercession is accepted. Accept his intercession

with regards to the Ummah, about which the first and the last covet and when You differentiate between your servants, then make Muhammad ε truthful and the best of those who practice and one who treads the path of religion.

O Allaah, make our Nabi a provision sent forth and use us on the path of his Sunnah and grant our end on his Deen-religion of Islaam and count us among his group.

O Allaah, join us with Rasulullaah ε just as we have brought Imaan, whereas he have never seen him. For this reason, do not separate us from Rasulullaah ε to such an extent that we can enter his abode in Jannah. Make us from his companions together with the Ambiyaa', Siddiqeen, martyrs and the pious. What good companions they are.

O Allaah, bless Muhammad ε with the light of guidance and mercy because he is the guide towards goodness. He calls towards guidance. He is the Nabi of Mercy and the guide of the Muttaqeen. He is sent by the Rabb of the worlds just as Rasulullaah ε conveyed Your message and he recited Your verses and he advised Your servants, and he established Your limits and he fulfilled his promise. He executed Your decisions and he commanded people to obey You and he prevented them from disobedience. He befriended whom You were pleased with and he made enemies with whom You were pleased for him to make his enemy. May peace from Allaah be upon Muhammad.

O Allaah, have mercy upon Muhammad (ε), O Allaah, send mercy upon the body of Muhammad among the bodies and have mercy upon the soul of Muhammad among the souls, send mercy upon the place where

Muhammad stayed among the places and on the places he stayed at among the places. Have mercy upon his remembrance whenever he is remembered.

O Allaah, send Salaam to Rasulullaah ε from us whenever You send Salaam to the people and the mercy and blessings of Allaah.

O Allaah, send mercy upon Your close angels, upon Your pure Nabis, upon Your Rasuls, all the angels holding the throne, upon Hadhrat Jibreel υ, Hadhrat Mikaa'eel υ, upon the angel of death υ, upon Ridhwaan υ, upon Maalik υ and upon the Kiraaman Kaatibeen. Send mercy upon the household of Rasulullaah ε much more in virtue than the mercy You sent upon the homes of the Rasuls. Bless the companions of Rasulullaah ε with a greater recompense than that which You granted to the companions of the Rasuls.

O Allaah, forgive the believing men and women, those who are alive among them and those that have passed away. Forgive our brothers that have passed away before us in the state of Imaan and do not place malice in our hearts for the believers. O Our Rabb, indeed You accept intercession and You are the Merciful.

Hadhrat Ayesha radhiyallaahu anha says that we used to keep the water for Wudhu and the miswaak ready for Rasulullaah ε. When he used to wake up (in the last part of the night), he used to make miswaak, Wudhu and perform Salaat. **He used to recite Durud upon himself** and he used to make Du'aa amongst his spouses, or he used to make Du'aa in his Salaat and he never made Salaam. He used to make Du'aa in this voice that we used to hear and then he used to perform two Rak'ats of Salaat sitting.

Reciting Durud Sharif upon entering and leaving the Masjid

Hadhrat Faatima radhiyallaahu anha narrates that when Rasulullaah ε used to enter the Masjid, then he used to recite Durud. He used to then recite,

اللهم اغفرلي ذنوبي وافتح لي ابواب رحمتك

When he left the Masjid, he used to recit.e Durud and the following Du'aa,

اللهم اغفرلي ذنوبي وافتح لي ابواب فضلك

In some chains, the words (اللهم اغفرلي ذنوبي) are not mentioned. In some narrations, the words (اللهم اغفرلنا ذنوبنا) are mentioned, and the Durud is (بسم الله صل على محمد). (اللهم اعصمني من الشيطان الرجيم) is also narrated to be recited when leaving the Masjid.

Hadhrat Abu Darda' τ says that when I enter the Masjid, then I say,

السلام عليك يا رسول الله

Another narration states that state the following,

صل الله وملائكته على محمد السلام عليك ايها النبي ورحمة الله وبركاته بسم الله دخلنا وباسم الله خرجنا وعلى الله توكلنا

When a person enters an empty home, he should recite,

السلام علينا وعلى عباد الله الصالحين

Reciting Durud Sharif after Azaan

It is narrated then when you hear the Azaan, then repeat the words. After this, recite Durud and **ask waseela for Rasulullaah ε which is a great stage in Jannah and is special for Rasulullaah ε and he will make intercession from there.** So, whoever asked waseela for Rasulullaah ε, the intercession of Rasulullaah ε for him is a certainty. The Du'aa after Azaan has been narrated through various chains (with some additional words in some). However, generally, the following Du'aa is recited,

اللهم رب هذه الدعوة التامة والصلوة القائمة آت محمد الوسيله والفضيلة وابعثه مقاما محمود الذي وعدته إنك لا تخلف الميعاد

O Allaah, Rabb of this complete call and of this established Salaat, bless Muhammad with waseela and virtue and take Muhammad ε to the place of Maqaam e Mahmud – which You have promised. Indeed You do not go against Your promise.

For this reason, intercession will become compulsory. It is narrated then when the mu'ezzin says (حى على الصلاة), then the listener should say (لا حول ولا قوة إلا بالله). And when he says (حى على الفلاح), the listener should say (**اللهم اجعلنا من اهل** الفلاح).

The meaning of waseela is also said to be closeness and proximity. From here it is learnt that it is permissible to make Rasulullaah ε a waseela to go to Allaah I, i.e. it is love for Allaah I.

There is difference of opinion with regards to the meaning of Maqaam e Mahmud. One view is that Rasulullaah ε has to give **witness upon his Ummah.** One view is that he will be **granted the flag of hamd** on the Day of Qiyaamah. Another view is that Allaah I will place Rasulullaah ε **on the Divine Throne.** It is also said that he will be **made to sit on the Kursi.** One view states that **it is intercession.** The author J says that there is no great difference between these different views because all of them will happen at the same time.

There are a few types of intercession:

1. Intercession to save people from the difficulties of the plains of reckoning.
2. Intercession to save those people about whom judgement has been made that they will go to Jahannam.
3. Intercession for those who have already been put into Jahannam.
4. Intercession for those people who have been stopped from entry into Jannah due to sins, that they should be entered into Jannah.
5. Intercession to elevate the ranks of those in Jannah.
6. Intercession for the people who are buried in Madinah.
7. Intercession for those who visited the grave of Rasulullaah ε.

8. Intercession to open the doors of Jannah.
9. Intercession for those who replied to the Azaan.
10. Intercession to lessen the punishment for those disbelievers who served Rasulullaah ε.
11. Intercession for the special friends of Allaah I.

Therefore, O reader, go ahead in sending Durud upon Rasulullaah ε.

The intercession of Rasulullaah ε is for the general believers. So, what importance does the intercession of Rasulullaah ε hold for the people of Madinah who are patient when struck by a calamity? The answer to this is that the intercession for the general believers is for the sinners among them. The intercession for the people of Madinah is for being patient upon the calamities and difficulties like the battles, especially the battle of Uhud. It is also said that Rasulullaah ε will be a witness for the people of Madinah and then intercede for the rest of the people. Witnessing will be for increase in stages and out of honour and grace. Intercession will be special for the sinners. For some people there will be both, e.g. to be in the shade of the divine throne, to be on pulpits of light etc.

The Bid’ah initiated by the Mu’azzins done after Azaan

Some Mu’azzins have initiated the Bid’ah that after the Azaan of Zuhr, Asr and ‘Isha they recite,

الصلاة والسلام على رسول الله

And after the Azaan of Maghrib they do not recite it due to time constraints. This Bid’ah started in this way that the ruler, Ibn Al Azeez was killed. His sister commanded the people to greet his son Shah Zaahir after six days. The greeting was,

السلام على الإمام الظاهر

After this, the rulers were also greeted in this way, until the era of Sultan Naasir Salaah ud Deen Abul Muzaffar Yusuf bin Ayyub al Jauzi – in this era this was removed in the best manner. By the command to recite Salaat and Salaam upon Rasulullaah ε. In this era, there was difference of opinion with regards to reciting Salaat and Salaam after Azaan. Some scholars said that it is Mustahab. They used the following verse as proof,

وافعلوا الخير

However, the correct view is that it is Bid’ah. The narrator states that Salaat and Salaam is present in the Du’aa after Azaan, so the invented specified words (الصلوة والسلام على رسول الله – يا رسول الله) is not Mustahab. The following Du’aa suffices to complete the Du’aa after Azaan.

وصلى الله عليه على خير خلقه محمد وآله واصحابه وبارك وسلم

There is also difference of opinion whether Tasbeeh should be recited after the Azaan of Tahajjud.

Reciting Durud Sharif on the night and day of Jumu'ah

It is explained in a Hadith that it is liked to recite Durud in every condition. However, it is Mustahab to recite Durud in greater amounts on the night and day of Jumu'ah. For example, the reciters will get the intercession on the Day of Qiyaamah. **It is also narrated that whoever recites Durud 200 times on the day of Jumu'ah, 200 years of his sins will be forgiven.** It is also narrated that if he recites Durud 80 times, 80 years of his sins will be forgiven. Similarly, 40 years of sins are forgiven for reciting 40 times.

Recite the following Durud,

اللهم صل على محمد عبدك ونبيك ورسولك النبي الامى

It is stated in one narration that the one who recites Durud a thousand times upon me on the day of Jumu'ah, he will not leave this world until he sees his abode in Jannah in this world.

Glad tidings are narrated for the one who recites Durud in abundance from the Asr of Thursday and on the day of Jumu'ah. The angels write this down, i.e. for those who recite Durud Sharif at this time. They have gold pens, silver inkpots and paper of light.

Emphasis and glad tidings are also narrated for the one who recites Durud on a bright, shining night.

One narration states that Allaah I made Hadhrat Ibraaheem υ His special friend and Hadhrat Moosa υ was made to converse with Allaah I and He (Allaah I) made me His beloved and Allaah I said that by the oath of My honour and majesty, I will definitely give My beloved preference over My friend and the one who conversed with Me.

Hadhrat Ali τ narrates that the one who recites Durud Sharif upon Rasulullaah ε **100 times on the day of Jumu'ah,** he will come on the day of Qiyaamah such that he will have a light with him. If this light is distributed among the entire creation, it will suffice them all.

This narration has reached Ibn Waddaah that who recites the following Du'aa after Asr on Thursday, Allaah I sends an angel who presents it before Rasulullaah ε saying that so and so the son of so and so has sent Salaam to you. The Du'aa is as follows,

اللهم رب الشهر الحرام والمشعر الحرام والركن والمقام ورب الحل
والحرام اقرى محمدا منى السلام

O Allaah, the Rabb of the honoured months and the Rabb of Mash'ar al Haraam and Rukn Yamaani and Maqaam e Ibraaheem and the Rabb of Halaal and Haraam, send Salaam upon Muhammad (ε) from me.

It is narrated from Hadhrat Ali τ that whoever recites these words and sends Durud upon Rasulullaah ε thrice and recites Durud 100 times on Jumu'ah then the entire creation sends mercy upon him. On the day of Qiyaamah, he will be resurrected in the group of Rasulullaah ε and Rasulullaah ε will take him by the hand and enter him into Jannah. The words of the Du'aa are as follows,

اللهم صل على محمد صلوات الله وملائكته وانبيائه ورسله وجميع خلقه على محمد وآل محمد وعليه وعليهم السلام ورحمة الله وبركاته

O Allaah, send mercy upon Muhammad (ε) and the Angels and Ambiyaa' and Rasuls and the entire creation send mercy upon Hadhrat Muhamaad (ε) and upon his family and may peace and the mercy of Allaah and blessings be upon him and them.

Hadhrat Ibraaheem bin Adham ﺭ used to recite the Durud and Du'aa on the morning of Jumu'ah,

وصلى الله على محمد وعلى آله وسلم كثيرا خاتم كلامى ومفتاحه وعلى انبيائه ورسله اجمعين آمين رب العالمين ، اللهم اوردنا حوضه واسقنا بكأسه مشربا رويا سائغا هنيا لا نضمأ ابدا ، واحشرنا فى زمرته غير خزايا ولا ناكثين ولا مرتابين ولا مقبوضين ولا مغضوب علينا ولا ضالين

O Allaah, send mercy upon Muhammad (ε) and upon his family. This is my final words, and this is the keys that will take us to You. And send mercy also upon all the Ambiyaa' and the Rasuls, O the Rabb of the universe, accept it. O Allaah, take us to the pond of kauthar and quench us from a goblet of the kauthar to the extent that it is tasty and goes down the throat easily and we do not experience any thirst after that. Resurrect us with the group of Rasulullaah ε and we are not disgraced, nor among those who break their promises, nor among those who have earned Your anger, nor among those who have gone astray.

Therefore, after having learnt of so many virtues and specialties of reciting Durud Sharif on the day of Jumu'ah, we should recite Durud in abundance so that we can attain its complete light and it is a clear sign of a believer. We should also attain honour and pride due to it.

صلى الله عليه وسلم تسليما كثيرا كثيرا

Reciting Durud Sharif on Saturday and Sunday

Saturday: Rasulullaah ε said that recite Durud upon me in abundance on Saturday because the Jews remember their prisoners a lot on this day. Whoever recites Durud **100 times on this day,** he has freed himself from the fire of hell and he will be interceded for. So, whoever wants intercession on the day of Qiyaamah, he should do so.

Sunday: Oppose the Christians on Sunday. This is because they enter their churches and worship the cross and talk ill of me (Rasulullaah ε). So, whoever performs the Fajr Salaat and recites Tasbeeh until sunrise, thereafter he performs 2 Rak'ats by the ability granted by Allaah, after that **he recites Durud 7 times** and seeks forgiveness for his parents and the believers, he will be forgiven. If he makes Du'aa, it will be accepted and if he asks for goodness, he will get it.

It is stated in another narration that whoever performs 20 Rak'ats on a Sunday night and recites Surah Fatiha once and Surah Ikhlaas 50 times and Mu'awwadhatayn once in every Rak'at, and then seeks forgiveness for his parents 100 times and **recites Durud Sharif upon me 100 times** and negates his own ability and affirms the power of Allaah I and then recites the following Du'aa,

اشهد ان لا اله الا الله واشهد ان آدم صفوة الله وفطرته وابراهيم خليله
وموسى كليمه وعيسى روح الله ومحمدا حبيب الله

> I testify that there is no deity but Allaah and I testify that Aadam υ is the chosen one of Allaah and His creation. Ibraaheem υ is the friend of Allaah and Moosa υ conversed with Allaah and 'Isa υ is the Rooh of Allaah and Muhammad ε is the beloved of Allaah.

By reciting these words, a person will get a reward equal to the amount of people that claim that they are the children of Allaah and equal in amount to those who did not claim and Allaah will resurrect them among the safe and secure ones on the Day of Qiyaamah and it will be a right upon Allaah to enter him into Jannah with the Ambiyaa'.

Reciting Durud Sharif on the nights of Monday and Tuesday

It is narrated that the one who performs 4 Rak'ats on a Monday night and in every Rak'at he recites Surah Faatiha once and Surah Ikhlaas 11 times in the first Rak'at, 20 times in the second, 30 times in the third and 40 times in the fourth, he then should say Salaam and recite Surah Ikhlaas 75 times and ask Allaah I for his needs. It is a right upon Allaah I that he accepts his Du'aa. This is also called Salaat ul Haajah.

It is narrated in another place that when one performs 4 Rak'ats on a Tuesday night. In every Rak'at recite Surah Faatiha once, Surah ikhlaas thrice and mu'awwadhatayn once. After performing Salaat, recite Istighfaar 50 times and Durud Sharif 50 times then on the Day of Qiyaamah, Allaah I will make his face shine and grant him a great reward.

Reciting Durud Sharif at the time of delivering the Khutbah

The Khutbahs are those of Jumu'ah, the two 'Iyds, Istisqaa, Kusoof and Khusoof. There is difference of opinion as to whether recital of Durud is a condition for the Khutbah to be correct or not? According to Imam Shafi'i ȷ, the Khutbah will not be correct without Durud. According to Imam Abu Hanifah ȷ and Imam Maalik ȷ it is correct.

The compulsion has been drawn from the following verse,

ورفعنا لك ذكرك

This is with regards to the second Khutbah. It is indisputably proven that it is compulsory to attest to the oneness of Allaah I and Risaalat in the Khutbah. This (Durud) is a great fundamental of the Khutbah.

It is narrated that on one occasion, **Hadhrat Ali** τ ascended the pulpit. He praised Allaah I and sent Durud upon Rasulullaah ε. He then s**aid that the best person in the Ummah after Rasulullaah** ε **is Hadhrat Abu Bakr** τ**, then Hadhrat Umar** τ**.** He also said that Allaah I places good wherever He wishes.

When Hadhrat Abdullaah bin Mas'ood τ used to complete the Khutbah, he used to recite Durud upon Rasulullaah ε and then recite the following Du'aa,

اللهم حبب الينا الايمان وزين في قلوبنا وكره الينا الكفر والفسوق والعصيان اولئك هم الراشدون اللهم بارك لنا في اسماعنا وازواجنا وقلوبنا وذريتنا

O Allaah, make Imaan beloved to us and beautify it in our hearts and make disbelief and sin hateful for us. Indeed these people are the guided. O Allaah, bless us in our hearing, and in our spouses, and in our hearts and bless us in our children.

Similarly, it is narrated that it was the habitual practice of Hadhrat ‘Amr bin al ‘As τ to recite Durud Sharif in the Khutbah. Once, the leader of Madinah delivered the Khutbah but he forgot to recite Durud Sharif. The people made a noise. After completing the Salaat, he ascended the pulpit and said, ‘O people, the devil does not stop from planning regarding man. Today he made me forget to recite Durud upon Rasulullaah ε. Therefore, you recite Durud and disgrace the devil.

اللهم صل على محمد كثيرا كما تحب وترضى ان يصلى عليه

Reciting Durud Sharif at the time of saying the Takbeers of the ‘Iyd Salaat

It is Mustahab to recite Durud between the Takbeers of ‘Iyd Salaat. Hadhrat Ibn Mas’ud τ, Hadhrat Abu Moosa τ and Hadhrat Hudhayfah τ as well as Imam Shafi’i ȷ practiced upon this. Imam Abu Hanifah ȷ agreed with this, but there is no mention of it (reciting Durud between the Takbeers). Imam Maalik ȷ did not practice on this.

The command to recite Durud Sharif in the Janaazah Salaat

In Janaaza Salaat, a person should recite thanaa’ after the first Takbeer, Durud after the second, the Du’aa after the

third, and Salaam after the fourth. There is no difference of opinion with regards to reciting Durud. Imam Shafi'i ﵀ and in one narration of Imam Ahmad ﵀ it is stated that it is compulsory upon the Imam and Muqtadi to recite Durud. Imam Abu Hanifah ﵀ and Imam Maalik ﵀ state that it is not compulsory. There is difference of opinion with regards to reciting Surah Faatiha.

Hadhrat Ubaadah bin Saamit τ said that in the Salaat performed on the deceased, say Takbeer in the beginning, after that recite Durud upon Rasulullaah ε and say,

اللهم ان عبدك فلانا كان لا يشرك بك شيئا ، انت اعلم به ان كان محسنا فزد فى احسانه وان كان مسيئا فتجاوز عنه اللهم لا تحرمنا اجره ولا تضلنا بعده

O Allaah, Your servant did not attribute any partner to You which You know of. If he was sincere, then increase him in sincerity. If he was bad, then overlook it. O Allaah, do not deprive us of his reward and do not let us go astray after him.

A number of similar Du'aas have been narrated from a number of people. Hadhrat Ibn Mas'ud τ narrates that I heard Rasulullaah ε saying that every hundred people are an Ummah, and **when 100 people gather upon a deceased person and make Du'aa, then it will definitely be accepted and he will be forgiven and you have come as an interceder for your brother.** For this reason, make a lot of effort in Du'aa. Hadhrat Ibn Mas'ud τ then faced the QIblah direction while standing. If the deceased was a man, then he would stand in line with the shoulders. If the deceased was a woman, then he would stand at the middle

point of the person's body, and he would recite the following Du'aa,

اللهم عبدك وابن عبدك انت خلقته وانت هديته للاسلام وانت قبضت روحه وانت اعلم بسريرته وعلانيته جئنا شفعاء له ، اللهم نستجير بجبل جوارك فانك ذو وفاء وذو رحمة اعذه من فتنة القبر وعذاب جهنم اللهم ان كان محسنا فزد فى احسانه وان كان مسيئا فتجاوز عن سيئاته ، اللهم نور له فى قبره والحقه بنبيه صلى الله عليه وسلم

O Allaah, this is Your servant. The son of Your servant. You have created him and granted him the guidance of Islaam. You have taken his soul and You are well aware of his inner and outward actions. We have come as an interceder for him. O Allaah, we ask for the rope of protection for him in the neighborhood of Your mercy because You give in full, You are Most Merciful. Grant him protection from the punishment of the grave and protection from the punishment of hell. O Allaah, if he was sincere, then increase him in sincerity and if he was bad, then forgive his sins. O Allaah, fill his grave with light and join him to Your Nabi ε.

The narrator says that **Hadhrat Ibn Mas'ud** τ used to make Du'aa like this after every Takbeer, even after the last Takbeer. After this, he used to say,

اللهم صل على محمد وبارك على محمد كما صليت وباركت على ابراهيم وآل ابراهيم انك حميد مجيد ، اللهم صل على اسلافنا وافراطنا ، اللهم اغفر للمسلمين والمسلمات والمئمنين والمؤمنات الاحياء منهم والاموات

O Allaah, send mercy upon Muhammad (ε) and send blessings upon Muhammad (ε) just as You have sent mercy and blessings upon Hadhrat Ibraaheem (υ) and upon his family. Indeed You are praiseworthy, Most High. O Allaah, send mercy upon those of us that have

passed and those we send as provisions forth. O Allaah, forgive the Muslim men and women and the believing men and women, the living among them and the deceased.

After completing the Janaazah Salaat, **he used to stand at the graveside and recite the following Du'aa,**

اللهم نزل بك صاحبنا وخلف الدنيا وراء ظهره ، ونعم المنزول به ، اللهم ثبت عند المسألة منطقه ولا تسأله فى قبره ما لا طاقة له به ، اللهم نور له قبره والحقه نبيه صلى الله عليه وسلم كلما ذكر

O Allaah, this brother of ours is Your guest. He has thrown the world behind and gone. What a grand reception will he get. O Allaah. Let him give the correct answers to the questions in the grave and do not let him be asked such questions that he will not be able to answer. Make his grave full of light and join him to Your Nabi ε whenever he is mentioned.

It is stated in the Masaa'il of Abdullaah bin Ahmad that he used to send Durud upon Rasulullaah ε and the close angels. He used to recite,

اللهم صل على ملائكتك المقربين وانبيائك والمرسلين واهل طاعتك اجمعين من اهل السموات والارضين انك على كل شيء قدير

Imam Mujaahid ﺭ used to also recite these Du'aas with slight variation in wording. He also used to recite the Du'aas upon the deceased and at the graveside. Hadhrat Umm e Salamah radhiyallaahu anha used to recite the following Du'aa when a person was in the agonies of death,

السلام على المريلين والحمد لله رب العالمين

It is narrated that the following Du'aa should be recited when closing the eyes of the deceased,

بسم الله وعلى وفاة رسول الله صلى الله عليه وسلم

Reciting Durud Sharif when lowering the deceased into the grave

When Rasulullaah ε used to lower the deceased into the grave, he used to recite,

بسم الله وعلى سنة رسول الله صلى الله عليه وسلم

In the name of Allaah and upon the Sunnah of Rasulullaah (ε)

It is not proven to recite Durud at this time.

Reciting Durud Sharif during Rajab

There is no authentic narration in this regard. It is narrated in some weak narrations that whoever keeps fast on the first Thursday of Rajab and performs 12 Rak'ats and then recites

اللهم صل على محمد النبى الامى وعلى آله

70 times and then asks Allaah I for his needs, Allaah I will fulfill his needs. Another narration states that whoever performs 14 Rak'ats on the middle night of Rajab and recites Durud 10 times, there is great reward for him. Similarly, whoever performs 12 Rak'ats on 3 nights of Rajab and then recites Tahleel and Tasbeeh and then 100 times Durud Sharif, then whatever Du'aa he makes

regarding his world and the Aakhirah, Allaah I will accept it.

Reciting Durud Sharif during Sha’baan

It is narrated from Hadhrat Ja’far Saadiq ﺭ that whoever **recites Durud Sharif 100 times every day during Sha’baan,** Allaah I appoints some angels who take it to Rasulullaah ε, due to which the soul of Rasulullaah ε becomes happy. These angels seek forgiveness for the recite until the Day of Qiyaamah. Rasulullaah ε said that whoever stays awake during the 15th night of Sha’baan, he will be written among the close ones.

Reciting Durud Sharif during Hajj and while making ziyaarah

It is narrated from Hadhrat Umar τ that when someone comes for Hajj, he should perform 2 Rak’ats behind Maqaam e Ibraaheem after Tawaaf and recite Durud and go to Safa, face the Qibla and say Takbeer 7 times. Together with each takbeer, he should recite Durud Sharif. Similarly, he should do this upon Marwa. Hadhrat Ibn Umar τ used to recite the following Du’aa after this,

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير

It is emphasized to recite Durud Sharif after reciting Talbiyah,

It is narrated that the one who recites the following Du’aa while facing the Qibla while staying at Arafah,

لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيئ قدير

He then should recite Surah Ikhlaas 100 times and then the following Durud 100 times,

اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم انك حميد مجيد وعلينا معهم

In lieu of this, Allaah I says to the angels that you be witness that I have forgiven him and I have accepted intercession in his favour. **If this person had to intercede for all those staying at Arafah, it will be accepted.**

It is narrated from Hadhrat Ibn Umar τ that he used to recite the following Du'aa when kissing the Hijr e Aswad,

اللهم ايمانا بك وتصديقا بكتابك واتباعا لسنة نبيك

O Allaah, we have Imaan in you, we testify to Your book and we follow the Sunnah of Rasulullaah ε

He then recited Durud and made Istilaam.

It is narrated by Hadhrat Abdullaah bin Mas'ud τ from Rasulullaah ε that whichever man or woman **during the night of Arafah** recites these 10 sentences 1000 times and makes Du'aa, then Allaah I will definitely grant all that he asks for, except for cutting off relations or for any sin, i.e. these two things will not be accepted.

These 10 sentences are,

سبحان الذى فى السماء عرشه

Pure is the Being whose throne is in the heavens

سبحان الذى فى الارض موطئه

Pure is that Being whose abode is on earth

سبحان الذى فى البحر سبيله

Pure is that Being whose path in the ocean, i.e. He gave a path in the ocean

سبحان الذى فى النار سلطانه

Pure is that Being whose kingdom is also over fire

سبحان الذى فى الجنة رحمته

Pure is that Being whose mercy is also in Jannah

سبحان الذى فى القبور قضاؤه

Pure is that Being whose decision is in the graves

سبحان الذى فى الهواء روحه

Pure is that Being whose soul is in the winds

سبحان الذى رفع السماء

Pure is that Being who lifted the skies

سبحان الذى وضع الارضين

Pure is that Being who made the earth

سبحان الذى لا ملجأ ولا منجى منه إلا إليه

Pure is that Being besides towards whom there is no place of refuge

This Du'aa should be recited in the state of Wudhu and Durud Sharif at the end.

Hadhrat Zayn ul Aabedeen Ali bin Husayn bin Ali τ once performed Salaat at the Multazam, made Du'aa, and then recited the following,

اللهم صل على آدم بديع فطرتك وبكر حجتك ولسان قدرتك والخليفة فى بسطتك وعبد لك ومستعيذ بذمتك من متين عقوبتك وساحب شعر رأسه تذللا فى حرمك بعزتك ومنشأ من التراب فنطق اعرابا بوحدانيتك واول محتمى للتوبة برحمتك وصل على ابنه الخاص من صفوتك العابد المأمون على مكنون سريرتك بما اوليته من نعمتك ومعوتنك وعلى من بينهما من النبيين والصديقين والمكرمين واسألك اللهم حاجتى التى بينى وبينك لا يعلمها احد دونك وصلى الله على محمد وعلى آله وصحبه وسلم تسليما

O Allaah, send mercy upon Hadhrat Aadam υ - who is a unique creation and the first of Your proofs and the tongue of Your power and Your representative upon the spread out earth and Your servant and the one who sought protection from Your severe punishment through Your responsibility, the Aadam υ who made himself lowly in Your Haram giving Your honour as a means. The hair of his head was disheveled and it is he who You created from sand, he began to call out Your oneness and he was the first person who made true taubah on earth.

O Allaah, send mercy upon his son who is a chosen and selected servant among all people (i.e.Hadhrat Muhammad ε), he is a worshipper and he is in safety from Your hidden punishment, and why should this not be when You blessed him with Your favours and help.

O Allaah, send mercy upon all the Ambiyaa' that came in between them, upon the siddiqeen and chosen servants and I ask You to fulfill my needs that are between myself and You, only You know of them and send mercy, O Allaah, upon Muhammad (ε) and upon

his family and companions. And Salaam be upon them in great abundance.

The Sahabah used to recite Durud and Salaam as well as Du'aa before or after Salaat at the Multazam, in Masjid e Khayf, in Masjid e Nabawi and before the blessed grave. They used to also do this at the time of departing and arriving from a journey. They used to ask others to send Salaam as well.

The etiquettes of visiting the pure Raudah

As a person approaches the city of Madinah, as he sees the date palms and the buildings, he should increase the recital of Durud Sharif and Salaam. A person should have the greatness of the air and the places of Madinah in his heart and he should have love for the surroundings and he should be conscious of the great status of this place. This is because this place became alive through the descent of divine revelation. Hadhrat Jibreel υ used to come down here in abundance and Hadhrat Mika'eel υ used to come as well. The soil of Madinah is perfumed with the blessed body of Rasulullaah ε and the Deen of Allaah I and the Sunnah spread from here.

In summary, there are many virtuous places here and one witnesses the goodness and the proofs of Nubuwwah. Therefore, a person should fill his heart with its importance, its honour and grace and its grandeur and love. It is as though a person is visiting Rasulullaah ε in reality and he is witnessing that Rasulullaah ε is listening to his Salaam and it will come to his aid when in great difficulty. A person

should abstain from fighting, arguing and inappropriate actions and statements.

It is Mustahab to perform Salaat and recite Durud and Salaam at those places where it is learnt that Rasulullaah ε stood there. By this, familiarity with Rasulullaah ε will increase. When a person enters Masjid un Nabawi, he should recite the narrated Du'aas (mentioned previously). He should then go to the Raudah and perform 2 Rak'ats of Salaat. He should come towards the Qibla and stand 4 arms lengths away facing the grave at the head side. He should face the lower level and remain affected by the grandeur, awe, beauty and handsomeness of Rasulullaah ε. He should look down and present his Salaam in the following way,

السلام عليك يا رسول الله ، السلام عليك يا نبى الله ، السلام عليك يا خيرة الله ، السلام عليك يا خير خلق الله ، السلام عليك يا حبيب الله ، السلام عليك يا سيد المرسلين ، السلام عليك يا خاتم النبيين ، السلام عليك يا رسول رب العالمين ، السلام عليك يا قائد الغر المحجلين ، السلام عليك يا بشير السلام ، السلام عليك يا نذير السلام ، السلام عليك وعلى اهل بيتك الطاهرين ، السلام عليك وعلى ازواجك الطاهرات امهات المؤمنين ، السلام عليك وعلى اصحابك اجمعين، السلام عليك وعلى سائر الأنبياء والمرسلين وسائر عباد الله الصالحين ، جزاك الله عنا يا رسول الله افضل ما جزى نبيا عن قومه ورسولا عن امته ، وصلى عليك فى الاولين وصلى عليك فى الآخرين افضل واكمل واطيب ما صلى على احد من الخلق اجمعين كما استنقذنا بك من الضلالة وبصرنابك من العمى والجهالة ، اشهد ان لا إله إلا الله واشهد انك عبده ورسوله وامينه وخيرته من خلقه ، واشهد انك قد بلغت الرسالة واديت الامانة ونصحت الأمة وجاهدت فى الله حق جهاده ، اللهم آته نهاية ما ينبغى ان يأمله الآملون

Peace be upon you, O Rasul of Allaah. Peace be upon you, O Nabi of Allaah. Peace be upon you, O the best person before Allaah. Peace be upon you, O the best of the creation of Allaah. Peace be upon you, O the

beloved of Allaah. Peace be upon you, O the guide of all the Rasuls. Peace be upon you, O the seal of the Ambiyaa'. Peace be upon you, O the one sent by the Rabb of the worlds. Peace be upon you, O the guide of those with shining limbs. Peace be upon you, O the one who gives glad tidings. Peace be upon you, O the one who warns of Jahannam. Peace be upon you and upon those of your household – who are pure. Peace be upon you and upon your spouse's – the mothers of the believers. Peace be upon you and upon all your companions. Peace be upon you and upon all the Ambiyaa' and upon all the pious servants of Allaah. O Rasul of Allaah, may Allaah grant you great recompense from us, the most virtuous that a Nabi can get from his people. May peace be upon you, among the first and the last, the most virtuous, the most complete and the most pure mercy that can descend upon any of the creation. (Just as) Allaah I has saved us from deviation through Rasulullaah ε and has granted us sight, saving us from blindness and has brought us from ignorance to knowledge and recognition. I testify that there is none worthy of worship but Allaah, and I testify that you are the servant and Rasul of Allaah. And that you are his trustworthy one and the best personality among the creation. I testify that you have conveyed the message of Risaalat, and have fulfilled the trust and have advised the Ummah and have made jihad in the path of Allaah just as was the right of jihad. O Allaah, grant Muhammad (ε) all that a person can hope for – without any limit.

After presenting Salaam in this way, make Du'aa for all the believing men and women. After this, send Salaam to

Hadhrat Abu Bakr τ and Hadhrat Umar τ and make a lot of Du'aa for both of them because the Ummah has not fulfilled their right just as they helped and supported Rasululaah ε, thereby fulfilling its right.

It should be remembered that it is better to go to the pure Raudah and present Salaam, than it is to recite Durud Sharif.

It was heard from some people that whoever stands at the grave of Rasulullaah ε and recites the verse (إن الله وملائكته يصلون على النبي الخ), and then recites (صلى الله عليك يا محمد) 70 times an angel calls out that the need of this person will definitely be fulfilled.

Reciting Durud Sharif when slaughtering an animal

Imam Shafi'i J has liked this because Durud Sharif is also Dhikr of Allaah I. The Ahnaaf and the Maalikiyyah have stated that it is not appropriate to recite Durud because there could be a confusion with regards to calling on someone other than Allaah I. If after making Dhikr of Allaah I, a person said (صلى الله على محمد), then it could not be said that a person has called on someone other than Allaah I.

In one narration it is stated that there are 2 places in which there is no part for me. One is a sneeze and the other is a slaughtered animal.

Halimi said that just as a person can attain closeness to Allaah I through Durud in Salaat, in a similar way, it is not

shirk to do it when slaughtering because the following Du'aa is recited,

بسم الله وصلى الله على رسوله

or

اللهم صل على محمد عبدك ورسولك

Reciting Durud Sharif when buying and selling

If the buyer recites the following Du'aa,

بسم الله والحمد لله والصلاة على رسول الله قبلت البيع

Then there will be blessings in it. The author J says that there is no proof to show that it is Mustahab to recite Durud when buying or selling.

وبالله التوفيق

Reciting Durud Sharif when writing one's will

With regards to writing a will, Nafi' Al Habshi τ - the freed slave of Rasulullaah ε - made Hadhrat Abu Bakr τ write (among other things) that I testify that Muhammad ε is the Nabi of Allaah. Besides this, **there is no proof that shows that Durud Sharif should be recited when writing a will.**

Reciting Durud Sharif at the time of the nikaah Khutbah

It is narrated that in accordance to the command of Allaah I, ( ), one should not forget to recite Durud and Salaam at the time of proposal and at the time of nikah – from among all the times in which it is necessary to recite Durud and Salaam. Whenever Hadhrat Ibn Umar τ was called to a nikah, then he used to say that do not make a crowd of the

people and he used to say that all praises are due to Allaah I and May Allaah I send mercy upon Muhammad ε. A particular person has sent a message of nikah to you. If you accept then all praise is for Allaah, and if you turn it down, then Allaah is pure.

On one occasion, Hadhrat Umar bin Abdul Aziz J recited the nikah Khutbah in the following way,

> الحمد لله ذى العزة والكبرياء وصلى الله على محمد خاتم الأنبياء ، اما بعد ! فان الرغبة منك دعتك الينا والرغبة منا فيك اجابتك وقد احسن ظننا بك من اودعك كريمته واختارك لحرمته ، وقد زوجناك على ما امر الله به من امساك بمعروف او تسريح باحسان
>
> All praises are for Allaah, the being of honour and greatness. May Allaah send mercy upon Muhammad (ε) who is the seal of Ambiyaa’. You have shown inclination and she has shown inclination towards you. You called and the reply was given. No, it is clear that the person chose you to protect his daughter whom he has handed over to you and we have performed the nikah with you. Now, listen to this command of Allaah I that whatever we have given, keep it in goodness according to principle, otherwise do good and leave it.

One Bedouin recited the nikah Khutbah in the following way,

> الحمد لله كما حمدته وصلى الله على محمد كما قلته كل ما وصفت غير مجهول حبلك موصول وفرضك مقبول هات يا غلام تشبرتك فقام مهنى لهم فقال : بالثبات واللنبات والبنين لا البنات والرضاء حتى الممات
>
> All praise is due to Allaah and may Allaah send mercy upon Muhammad ε just as I have said. Whatever I have said is not uncommon. The rope of Allaah I is not loose,

it reaches everywhere. Your obligation is accepted. Taking the step forward and good ways with sons and pleasure with girls who should remain established until death.

Reciting Durud Sharif at the ends of the day and at bed time

Whoever has very little sleep should recite Durud Sharif. Rasulullaah ε said that whoever comes to his bed and recites Surah Mulk at the time of sleeping and recites the following Du'aa,

اللهم رب الحل والحرام ورب الركن والمقام ورب المشعر الحرام بحق كل آية انزلتها فى شهر رمضان بلغ روح محمد تحية وسلاما

O Allaah, the Rabb of permissible and impermissible, and the Rabb of the Rukn and the Maqaam, and the Rabb of Mash'ar al Haraam, through every verse You have revealed in Ramadhaan, send Salaam upon the soul of Muhammad ε from me.

Four times, then Rasulullaah ε replies that my Salaam is for so and so son of so and so and the mercy and blessings of Allaah.

It is narrated that Rasulullaah ε said that whoever sends Durud upon me in the evening, he will be forgiven before morning and whoever recites Durud in the morning, he will be forgiven before evening.

Reciting Durud Sharif when intending a journey and when mounting the conveyance

Whoever intends a journey or mounts his conveyance should recite Durud Sharif and praise Allaah I and make Du'aa. Rasulullaah ε said that whoever recites the following Du'aa when mounting his conveyance

بسم الله الذى لا يضر مع اسمه شيئ سبحانه ليس له مسمى ، سبحان الذى سخرلنا هذا وما كنا له مقرنين وانا الى ربنا لمنقلبون والحمد لله رب العالمين وصلى الله على محمد وعليه السلام

Then the conveyance says that may Allaah grant you blessings. O believer, your weight has become less upon me and you have obeyed Your Rabb and have done good. May your journey be good and may your need be fulfilled.

Reciting Durud Sharif in the market place or when making Du'aa

Hadhrat Abdullaah bin Mas'ud τ used to praise Allaah I and send Durud upon Rasulullaah ε when sitting to eat, at the time when a child was circumcised, when joining a Janaazah, when passing by a market or when reaching any place of negligence.

Reciting Durud Sharif when entering the home

Allaah I says,

فإذا دخلتم بيوتا فسلموا على أنفسكم

When you enter your homes then greet the people there.

If there is no one at home, then recite the following Du'aa upon entering,

السلام على النبى ورحمة الله وبركاته ، السلام علينا وعلى عباد الله الصالحين السلام على اهل البيت ورحمة الله وبركاته

May the mercy of Allaah be upon Nabi ε, and His mercy and blessings. May peace be upon us and upon the pious servants of Allaah. Peace be upon the people of the household and the mercy and blessings of Allaah.

Reciting Durud Sharif when writing a letter and when writing 'In the name of Allaah'

The first person to write Durud Sharif upon Rasulullaah ε at the time of writing letters and messages was Amir ul Mu'mineen Khalifa Harun ar Rashid).

Reciting Durud Sharif at the time of grief and difficulty

Rasulullaah ε said that whoever experiences straitened conditions, he should recite Durud upon me in abundance. This is because Durud Sharif opens knots, it removes uneasiness. Whenever any calamity came upon Hadhrat Ja'far), he used to make Wudhu, perform 2 Rak'ats of Salaat and recite the following Du'aa thereafter,

اللهم انت ثقفى فى كل كرب وانت رجائى فى كل شدة ، وانت لى فى كل امر نزل بى ثقة وعدة ، فكم من كرب قد تضعف عنه الفؤاد وثقل فيه الحيلة ويرغب عنه الصديق ويشمت به العدو انزلته بك وشكوته اليك ففرجته وكشفته فانت صاحب كل حاجة وولى كل نعمة وانت الذى حفظت الغلام بصلاح ابويه فاحفظنى بما حفظته به ولا تجعلنى فتنة للقوم الظالمين ، اللهم واسألك بكل اسم هو لك سميته فى كتابك او علمته احدا من خلقك او استأثرت به فى علم الغيب عندك ، واسألك بالاسم الاعظم الذى اذا سئلت به كان حقا عليك ان تجيب وان تصلى على محمد وعلى آل محمد واسألك ان تقضى حاجتى

O Allaah, in every calamity You are my place of protection and the foundation of my trust. In difficulty, I only hope in You. In every work that comes upon me, in only You do I trust. There is a flood of calamities which have broken my heart, it has decreased my resolve. It is beyond us now to adopt plans and means. Our friends have turned away and the enemy is happy too. We only complain to You of our helplessness and You have opened it and have made my difficulty easy. You fulfill every need and have every bounty and You are the overseer. You alone protect the children together with the welfare of the parents. Therefore, O Allaah, together with these means protect me as well just as you have protected them and do not make me a test for the oppressors. O Allaah, I ask through all the names which You have chosen for Yourself in the Qur'an or You have taught any among the creation or You have given preference to in the knowledge of the unseen by You, and I ask with the greatest name with which Du'aa can be made. You have made its acceptance upon Yourself necessary through Your grace and beneficence and that You send mercy upon Muhammad ε and upon his family and I ask You to fulfill my need.

After this, a person should ask for his needs.

Reciting Durud Sharif in poverty, when in need and when drowning

Virtue of Durud e Tunjeena

Shaykh Saalih Mosa Ad Dareer – who was blind – explained an incident that once he was in a ship sailing in the sea. A fierce wind began to blow. It was called 'Aqlaabiyya'. Very few people could survive a wind of this nature. He says that sleep overcame me and I saw Rasulullaah ε in a dream. Rasulullaah ε said that tell those aboard the ship to recite the following Durud 1000 times,

اللهم صل على محمد صلاة تنجينا بها من جميع الاهوال والآفات وتقضى لنا بها جميع الحاجات وتطهرنا بها من جميع السيئات وترفعنا بها عندك اعلى الدرجات وتبلغنا بها اقصى الغايات من جميع الخيرات فى الحيات وبعد الممات

O Allaah, send mercy upon Muhammad (ε), for through this mercy we will be saved from all destruction and calamities and through this mercy, fulfill all our needs and through this mercy, forgive all our sins and through this mercy, raise our stages and through this mercy take us to the height of goodness in this life after passing away.

When Shaykh Moosa awoke, he narrated the dream to all those aboard the ship. This Durud was recited about 300 times and then Allaah I stopped the wind and through the blessings of this Durud the storm subsided and it became calm. **He then said, "Whoever recites this Durud while in grief over a calamity, Allaah I will remove that calamity and he will attain his objective."**

Reciting Durud Sharif in a fatal disease and at the time of a plague of tumors

Abundance of Durud upon Rasulullaah ε stops a plague. Ibn Abi Halja received glad tidings of the acceptance of this Durud,

اللهم صل على محمد وعلى آل محمد صلاة تعصمنا بها من الاهوال والآفات وتطهرنا بها من جميع السيئات

O Allaah, send mercy upon Muhammad (ε) and upon his family, such mercy that will save us from all destruction and calamities and will purify us from all sins.

A great plague spread in the locality of Shaykh Shihaab ud Deen bin Hajla. He saw Rasulullaah ε in a dream. He was commanded to recite the following Du'aa,

اللهم انا نعوذبك من الطعن والطاعون وعظيم البلاء فى النفس والمال والاهل والولد الله اكبر ، الله اكبر ، الله اكبر مما نخاف ونحذر الله اكبر ، الله اكبر ، الله اكبر عدد ذنوبنا حتى تغفر الله اكبر ، الله اكبر ، الله اكبر وصلى الله على محمد وآله وسلم الله اكبر ، الله اكبر ، الله اكبر اللهم كما شفعت نبيك فينا فامهلتنا وعمرت بنا منازلنا فلا تهلكنا بذونوبنا يا ارحم الراحمين

O Allaah, indeed we seek protection with You from plagues and from calamities in our lives, wealth, families and children. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. From Whom we fear and are terrified. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. Equal to the amount of our sins until we are forgiven. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. And may the mercy of Allaah I be upon Muhammad (ε) and upon his family as well as Salaam. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. O Allaah, just as You have accepted the intercession of

Rasulullaah ε regarding us, give us a chance and You have made our places lively through us, do not destroy us on account of our sins. O the Most Merciful of those who show mercy.

Note:

The author ܀ says that there is a contradiction between this Du'aa and the one that was narrated regarding plagues.

Reciting Durud Sharif at the beginning, during and at the end of Du'aa

The scholars have narrated consensus upon the Mustahab status of praising Allaah I in the beginning of Du'aa, then Durud upon Rasulullaah ε. Similarly, it should be done at the end of Du'aa. By means of this, Du'aa is accepted. The veil between the one asking and the Du'aa is removed. Rasulullaah ε said that do not make me like the utensil of a traveler. The traveler puts water in it, uses it and turns it upside down or a traveler leaves his utensil behind. (Do not turn my remembrance upside down) in the beginning of Du'aa and recite Durud Sharif in the middle and at the end.

It is also narrated that a person's Du'aa remains suspended between the skies and the earth until Durud is recited upon Rasulullaah ε.

It is narrated from Hadhrat Anas τ that when people will get up from their graves, then I (Rasulullaah ε) will get up first. And when the people will gather in one place, then I will be their leader, and when the people will be silent, then I will speak to them and I will intercede for them when their

reckoning will be made and when they are hopeless, I will give them glad tidings. On that day, a flag will be in my hands, the keys to Jannah will be with me. I will be the most honoured among the children of Aadam in front of my Rabb. There is no boasting in this. A thousand servants will be moving around you, they will be like hidden pearls in form. There is a veil between every Du'aa and the skies until Durud Sharif is recited upon me. By means of this, the veil is broken and the Du'aa goes up to the skies.
Hadhrat Ibn Abbas τ said that you begin Du'aa then recite the following Durud upon Rasulullaah ε,

اللهم صل على محمد عبدك ونبيك ورسولك افضل ما صليت على احد من خلقك اجمعين

> O Allaah, send mercy upon Muhammad (ε), who is Your servant and Your Nabi and Your Rasul, the most virtuous mercy which You have sent upon any of the creation.

It is narrated that there are times and fundamentals that are clear for Durud Sharif that is recited for the acceptance of Du'aa. Some of them are presence of heart, softness, peace, concentration and relationship with Allaah I in the heart, and to cut oneself from the causes of the world, then it will be accepted. The time is that of Sehri and the causes of acceptance is Durud Sharif upon Rasulullaah ε.

Reciting Durud Sharif when there is ringing in the ears

Rasulullaah ε told Hadhrat Abu Raafi' τ that when there is ringing in your ears, then recite Durud Sharif upon me.

Similarly, when your feet swell, then remember your beloved, i.e. recite Durud Sharif.

Reciting Durud Sharif when sneezing

Rasulullaah ε said that whoever recites the following Du’aa after sneezing,

الحمد لله على كل حال ما كان من حال وصلى الله على محمد وعلى اهل بيته

Then a bird says,

اللهم اغفر لقائلها

O Allaah, forgive the one who said this

Some people have said that it is Makruh to recite Durud Sharif on certain occasions. Some of them are after sneezing, when surprised, when slaughtering an animal, when having conjugal relations etc.

Reciting Durud Sharif by the one who has forgotten

It is narrated from Hadhrat Anas τ that Rasulullaah ε said that when you forget something, then recite Durud upon me.

It becomes clear from this that whoever is worried about something, and he consults, then Allaah I will give the divine guidance to do the correct thing.

Reciting Durud Sharif when eating radish and when a donkey brays

It is narrated that Rasulullaah ε said that when you eat radish and you do not want that there should be an odour, then recite Durud upon me the first time you put the radish to your teeth. He also said that a donkey brays when it sees the devil or something like the devil becomes apparent before. At that time, remember Allaah | and send Durud upon me. Qaadi 'Iyaadh ϳ said that the command to recite Ta'awwudh when a donkey brays is that it is read for protection from the evil and whispers of the devil. For this reason, a person should turn to Allaah | in order to ward this off and we should take refuge with Him. (Recitation of Durud Sharif is not without reward – narrator)

Reciting Durud Sharif after committing a sin

In the previous pages you have read that Rasulullaah ε said that recite Durud Sharif upon me because it is compensation for your sins, a means to attain purity, it is zakaat, it purifies the carnal self from filth. It pushes a person forward in closeness to Allaah | and His love and in following Rasulullaah ε.

صلى الله عليه وسلم تسليما كثيرا

Reciting Durud Sharif at the time of need and want Salaat ul Haajah

It is narrated that if a person has a need, then he should perform Wudhu properly. After this he should perform 2 Rak'ats of Salaat. Then he should praise Allaah | and send Durud upon Rasulullaah ε, and then the following Du'aa,

لا إله إلا الله الحليم الكريم سبحان الله رب العرش العظيم والحمد لله رب العالمين اسئلك موجبات رحمتك وعزائم مغفرتك والغنيمة من كل بر والسلامة من كل ذنب لا تدع لى ذنبا إلا غفرته ولا هما إلا فرجته ولا حاجة هى لك رضا إلا قضيتها يا ارحم الراحمين

There is none worthy of worship but Allaah. He is tolerant and beneficent. Allaah is pure. Owner of the great throne. All praises are for Allaah, Rabb of the worlds. I ask You for all those things that make Your mercy compulsory, I ask Your resolution of forgiveness and firm intention. I ask to be granted every good. Forgive all my sins. Grant me relief from every grief. Fulfill my needs in which lies Your pleasure. O the Most Merciful of those who show mercy.

A second method of Salaat ul Haajah

Perform a complete Wudhu, and 2 Rak'ats of Salaat. In the first Rak'at recite Surah Faatiha and Aayatul Kursi. In the second Rak'at recite Surah Faatiha and the last few verses of Surah Baqarah (from آمن الرسول). Then make Salaam after Tashahhud and recite the following Du'aa,

اللهم يا مؤنس كل وحيد ويا صاحب كل فريد ويا قريبا غير بعيد ويا شاهدا غير غائب ويا غالبا غير مغلوب ، يا حى يا قيوم يا ذا الجلال والاكرام يا بديع السموت والارض اسألك باسمك الرحمن الرحيم الحى القيوم الذى عنت له الوجوه وخشعت له الاصوات ووجلت له القلوب من خشيته ان تصلى على محمد زعلى آل محمد وان تفعل بى كذا فانه يقضى حاجته

O Allaah, O the being who is the companion for every lonely, the friend for every sole person, O the being who is close, not far, who is present, not absent, who is overpowering, not overpowered. O the Ever living, the controller, O the one of grandeur and grace. O the one

who has created the skies and earth in a unique way. I ask You with the name which is beneficent and merciful and ever living and established. Such a being before whom many faces prostrate and many voices are lowered and heart shake with fear for Him that You send mercy upon Muhammad ε and upon his family and that You fulfill my needs.

Allaah – willing, by reading this Du’aa, a person’s needs will be fulfilled.

Another method of Salaat ul Haajah

Perform 2 Rak’ats of Salaat. In every Rak’at, after reciting Surah Faatiha, recite the following Du’aa 10 times,

سبحان الله والحمد لله ولا إله إلا الله والله أكبر

Perform sajdah before making Salaam and recite the following Du’aa,

يا الله انت الله لا غيرك يا حى يا قيوم يا ذا الجلال والاكرام صل على محمد وعلى آله الطيبين الاخيار ، واقض حاجتى هذه يا رحمن واجعل الخيرة فى ذلك انك على كل شيئ قدير

O Allaah, You are the only One, there is no other deity but You. O the Ever living, the Established, the grand, the beneficent, send mercy upon Muhammad (ε) and upon his family who are pure and the best people. Fulfill this need of mine’s. O Rahmaan, and place good in it. You have power over everything.

Hadhrat Ibn Umar τ says that fast on Wednesday, Thursday and Friday. Come to the Masjid on Friday, in a clean and

pure state. Give some charity and recite the following Du'aa after Jumu'ah,

اللهم انى اسألك باسمك بسم الله الرحمن الرحيم الذى لا إله إلا هو عالم الغيب الشهادة الرحمن الرحيم ، اسألك باسمك بسم الله الرحمن الرحيم الذى لا إله إلا هو الحى القيوم لا تأخذه سنة ولا نوم الذى ملأت عظمته السموات والارض واسألك باسمك بسم الله الرحمن الرحيم الذى لا إله إلا هو الذى عنت له الوجوه وخشعت له الابصار ووجلت له القلوب من خشيته ان تصلى على محمد صلى الله عليه وسلم وان تقضى حاجتى وهى كذا وكذا

O Allaah, I ask You with Your name. With the name of Allaah who is Most Beneficent, Most Merciful. Besides whom there is no deity, He knows the unseen and the seen. He is Most Beneficent, Most Merciful. O Allaah, through Your name I ask, 'In the name of Allaah, the Most Beneficent, the Most Merciful', besides whom there is no deity, He is living, he is the controller, drowsiness does not overcome him, nor sleep. The earth and skies are filled with His honour. I ask through Your name, In the name of Allaah, the Most Beneficent, the Most Merciful, besides whom there is no deity. It is before Him that many faces have bowed and many eyes were lowered and through fear of Him many hearts shook, (I ask You) to send mercy upon Muhammad ε and to fulfill this and this need of mine's.

Definitely, Allaah – willing, the person's needs will be fulfilled. This Du'aa should not be taught to fools, it should not be that they make it for some sin or to break family relations.

Perform 2 Rak'ats for any need and recite the following Du'aa,

اللهم انى اسألك واتوجه اليك بنبيك محمد صلى الله عليه وسلم نبى الرحمة
يا محمد انى اتوجه بك الى ربى فيجلى لى عن بصرى اللهم شفعة فى
وشفعنى فى نفسى

A blind person who read this Du’aa got his eyesight back.

It is mentioned in one narration that recite Durud upon Rasulullaah ε for any need. After that, ask for your needs, then recite Durud because there is only acceptance for Durud and Allaah I is beneficent. How can he reject a person’s Du’aa that came in between? How could he accept one and reject the other?

It is narrated from Hadhrat Hasan Basri ﺭ that the following Du’aa is to attain good conditions and salvation from calamities,

يا حابس يد ابراهيم عن ذبح ابنه وهما يتنا حيان اللطف يا ابتى يا بنى يا
مقيض الركب ليوسف فى البلد القفر وغيابة الجب وجاعله بعد العبودية
نبيا ملكا ، يا من سمع الهمس من ذى النون فى ظلمات ثلاث ظلمة قعر
البحر وظلمة الليل وظلمة بطن الحوت يا راد حزن يعقوب ويا راحم
غيرة داؤد ويا كاشف ضر ايوب ، يا مجيب دعوة المضطرين ، يا كاشف
غم المهمومين صل على محمد وعلى آل محمد واسألك ان تفعل بى كذا
وكذا

O the being who stopped Ibraaheem υ from slaughtering his son Ismaa’eel υ when he was conversing with his son in order to attain your kindness and mercy. The son was saying, O my father, and the son was saying, O my beloved son. O the being who took Yusuf υ out of the well in a deserted jungle by means of a caravan, and after fulfilling the rights of servant hood, You made him a Nabi and a king. O the being who heard the call of the one of the fish (Yunus υ) in three layers of darkness. One of the sea, one of the night and the third of the belly of the fish. O the being

who took the grief off Ya'qub υ away. O the being who displayed mercy upon the self honour of Dawood υ. O the being who took the difficulty of Ayyoob υ away. O the one who accepts the Du'aas of those that are unstable. O the one who removes the grief of the grief stricken, send mercy upon Muhammad (ε) and upon his family. I ask You to fulfill such and such need of mine's.

When Abu Ja'far Mansur became the khalifah, he told Hadhrat Rabee' to bring Hadhrat Ja'far Saadiq to him, otherwise he would kill him. Hadhrat Rabee' said that I had no way out. I said to Hadhrat Ja'far that the leader of the Muslims has summoned you. He came with us and when we reached the palace, he began to recite something. His lips were moving. He went inside and greeted. The khalifah did not reply. He remained standing. The khalifah lifted his head and said, "O Ja'far, you have taken an oath upon us. This is great oppression. Listen, my father narrates from his grandfather from his grandfather that Rasulullaah ε said that every traitor will have a flag placed for him on the Day of Qiyaamah (i.e. he will be given recompense)." Hadhrat Ja'far Saadiq said, "My father narrates from his grandfather from his grandfather that Rasulullaah ε said (the understood meaning is presented here) that a caller will call out on the Day of Qiyaamah that whoever has to take that which is in the throne should stand up. It is quite apparent that whoever has to take his reward from Allaah I, he will stand. He will be the person who forgave his brother.

In this way, the conversation carried on until the khalifah stopped and became kind. He said that O Abu Abdullaah, sit down. He then said, "Stand." (i.e. now you can go). He

asked for perfume by the name of Ghaaliya and filled it in a container and put so much on the hand of Hadhrat Ja'far that it was dripping from his hands and he gave the perfume to him. On the way, Hadhrat Rabee' asked Hadhrat Ja'far that you know that I love you. My father narrates from my grandfather from his grandfather that Rasulullaah ε said that the freed slave of a people is among them. I saw that when you were going to the khalifah, your lips were moving. Hadhrat Ja'far said that my father narrates from my grandfather from his grandfather **that when there was any work to be done, then Rasulullaah ε recited the following Du'aa,**

اللهم احرسنى بعينك التى لا تنام واكنفنى بركنك التى لا ترام وارحمنى بقدرتك على فلا اهلك وانت رجائى فكم من نعمة انعمت بها على قل لك بها شكرى ، وكم من بلية ابتليتنى بها قل لك بها صبرى فيا من قل عند نعمته شكرى فلم يحرمنى ، ويا من قل عند بليته صبرى فلم يخذلنى ، ويا من رآنى على الخطايا فلم يفضحنى ، يا ذا المعروف الذى لا ينقضى ابدا ويا ذا النعماء التى لا تحصى عددا اسألك ان تصلى على محمد وعلى آل محمد وبك ادرأ فى نحور الاعداء والجبارين ، اللهم اعنى على دينى بالدنيا وعلى آخرتى بالتقوى واحفظنى فيما غبت عنه ولا تكلنى الى نفسى فيما حظرته على ، يا من لا تضره الذنوب ولا ينقصه العفو هب لى ما لا ينقصك واغفرلى ما لا يضرك انك انت الوهاب اسألك فرجا قريبا وصبرا جميلا ورزقا واسعا والعافية من البلايا وشكر العافية

O Allaah, watch me with Your eye that never sleeps, protect me with Your unwavering patronage, and forgive me by virtue of Your power over me so that I may not be destroyed. You are my hope. How many bounties are there which You have favoured me with, yet I have shown very little gratitude. How many tests have You put me through and little patience I have shown. O the One whose bounties for which my gratitude was little, yet He did not deprive me. O the One against whose test I showed very little patience, yet

he did not abandon me. O the One who saw me making mistakes and did not disgrace me. O the One who gives good that will not end, and O the one Who gives favours that are countless. I ask You to shower mercy on Muhammad ε and on his family. It is only with Your power that I can face enemies and oppressors. O Allaah, help me in my Deen-religion through my worldly affairs and in my Aakhirah through my piety. Look after for me in things that are beyond my sight and do not let me rely upon myself in dealing with those before me. O the One whom sins cannot harm and forgiveness cannot cause loss, grant me what does not cause You any loss and forgive me what does not harm You. Verily, you are generous. O Allaah, I ask You for relief, for patience, a lot of sustenance and safety from trials. I ask You for total and perpetual protection, and gratitude for protection.

'Allamah Zarkashi mentioned that a person was roaming out of fear for Abdul Malik bin Marwaan. During this time, he heard a voice from the unseen telling him to recite the following 7 sentences,

سبحان الواحد الذى ليس غيره إله

Pure is the Being besides whom there is no deity

سبحان الدائم الذى لا نفاذ له

Pure is the Being who is forever and will remain forever

سبحان القديم الذى لا بدء له

Pure is the Being who has no beginning

سبحان الذى يحيى ويميت

Pure is the Being who gives life and death

سبحان الذى هو كل يوم فى شأن

Pure is the Being who has a new grandeur every day

سبحان الذى يخلق ما يرى وما لا يرى

Pure is the Being who created the seen and the unseen

سبحان الذى علم كل شيئ بغير تعليم ، اللهم انى اسألك بحق هؤلاء الكلمات وحرمتهن ان تصلى على محمد وان تفعل بى كذا

Pure is the Being who taught every teaching without learning, O Allaah, indeed I ask You on account of the right of these sentences and honour for them to send mercy upon Muhammad ε and that You do such and such

This person got safety and his fear went away.

It is narrated from Hadhrat Ibn 'Abbaas τ that whoever recites 100 verses of the Qur'aan and then lifts both his hands and makes the following Du'aa, and asks whatever need he wants, Allaah I will accept it,

سبحان الله سبحان الله سبحان الله وتعالى سبحانه وهو العلى العظيم سبحانه فى سماواته وارضه ، وسبحانه فى الارضين السفلى وسبحانه فوق عرشه العظيم ، وسبحانه وبحمده حمدا لا ينفذ ولا يبلى حمدا يبلغ رضاه ولا يبلغ منتهاه حمدا لا يحصى عدده ولا ينتهى امده ولا تدرك صفته ، سبحانه ما احصى قلمه ومداد كلماته لا إله إلا الله قائما بالقسط لا إله إلا هو العزيز الحكيم واحدا فردا صمدا لم يلد ولم يولد ولم يكن له كفوا احد الله اكبر الله اكبر كبيرا جليلا عظيما عليما قاهرا عالما جبارا اهل الكبرياء والعلاء والآلاء والنعماء والحمد لله رب العالمين ، اللهم خلقتنى ولم اك شيئا مذكورا فلك الحمد ، وجعلتنى ذكرا سويا فلك الحمد ،

وجعلتنى لا احب تعجيل شيئ اخرته ولا تأخير شيئ عجلته فأسألك من الخير كله عاجله وآجله ما علمت منه وما لم اعلم ، اللهم متعنى بسمعى وبصرى فاجعلهما الوارث منى ، اللهم انى عبدك وابن امتك ماض فى حكمك عدل على قضائك اسألك بكل اسم هو لك سميت به نفسك او انزلته فى شيئ من كتبك او علمته احدا من خلقك او استأثرت به فى علم الغيب عندك ان تصلى على محمد وعلى آل محمد وان تجعل القرآن نور صدرى وربيع قلبى وجلاء حزنى وذهاب همى

Allaah is pure, Allaah is pure, Allaah is pure, He is great and high. He is pure from all inappropriate things. He is high and deserving of honour. He is pure in the heavens and in the earth's and below the earth's. I testify to His purity and there is testification of His purity above the throne. He is pure, worthy of praise. Such praise that will never end. His praise does not become old, but it reaches His pleasure. There is no end to His praise and it is limitless, its distance cannot be covered nor could His qualities be comprehended. He is pure from that the pen cannot count it nor can the amount of His words be encompassed. There is no Being but him. He is established with justice. There is no deity but Him. He is the powerful Wise Being. Alone unique. He is independent. He did not beget anyone, nor was he begotten. There is no one equal to Him. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. He is deserving of honour, He knows everything, he has control over everything, the grand, the high, the one of favours and all praises are for Him, who is the Rabb of the universe.

O Allaah, You have created me when I was nothing. All praise is for You. You have made me in due proportion. All praise is for You. You have made me such that I do not like anything to be brought forward which You

have kept back and not nothing You have kept back to be brought forward. I ask You for good, in the near and far future, that which I know and that which I do not know.

O Allaah, You have granted me ears, eyes. Make them such that I can take total benefit from them. Make me a true inheritor of them.

O Allaah, I am Your slave, a son of Your slave, Your command has come to pass regarding me, and there is only justice in Your decision. I ask You through Your blessed names which You have kept special for Yourself or whatever You have revealed in Your book or You have taught one of Your creation or You have given preference to in the knowledge of the unseen. Through all of this I ask You to send mercy upon Muhammad ε and upon his family and that You fill my bosom with the light of the Qur'aan and make it the wind for my worries and the remover of my grief and the remover of calamities.

Hadhrat Ibn Abbaas τ says that if a person has a need and he wants to make Du'aa, then he should perform Wudhu and perform 2 Rak'ats, and then recite the following Du'aa,

اللهم اسألك باسمك الله الذى لا إله إلا هو الحى القيوم لا تأخذه سنة ولا نوم العلى العظيم ، باسمك الله الذى لا إله إلا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار ، باسمك الله الذى لا إله إلا هو عالم الغيب والشهادة الرحمن الرحيم ، باسمك الله الذى لا إله إلا هو الخالق البارئ المصور له الأسماء الحسنى ، باسمك الله الذى هو نور السموات والارض الحى الذى لا يموت الاحد ذو القول لا إله إلا هو واليه المصير ذو الحول بديع السموات والارض القديم ذو الجلال والاكرام ، باسمك الله الذى لا إله إلا هو الاول والآخر الملك الحق لا إله إلا هو رب العرش الكريم ذوالمعارج والقوى بعز اسمك الذى تنشر به الموتى وتحيى به

وتنبت به الشجر وترسل به المطر وتقوم به السموات والارض ، بعز اسمك الذى لا إله إلا هو الملك القدوس ، ولا يمس اسم الله نصب ولا لغوبه تعالى اسم الله ولاقتراب علمه ولثبات اسم الله الذى لا إله إلا هو له الاسماء الحسنى الذى هذه الاسماء منه وهو منها الذى لا يدرك ولا ينال ولا يحصى استجب لدعائى وقل له : يا الله كن فيكون ثم تبدأ بالصلاة على النبى صلى الله عليه وسلم ان تصلى على محمد عبدك ورسولك افضل ما صليت على احد من خلقك اجمعين ، آمين

O Allaah, I ask You through the name besides whom there is no deity. He is ever living. He controls everything. Drowsiness or sleep does not overcome him. He is high, he is deserving of honour. I ask through the name besides which there is no deity. He is the king, pure from all faults. He gives peace, He gives Imaan, He is overpowering and powerful. O Allaah, through Your name besides whom there is no deity. You alone know of the unseen and the seen. Most beneficent, Most Merciful. I ask through the name of Allaah – besides whom there is no deity. He alone makes and creates; He creates the forms of human beings. For Him are the beautiful names. I ask, O Allaah, through Your name which is the light of the heavens and the earth, He is ever living, He will never die. He is alone and on His own. There is no deity but Him, it is only Him. Everyone has to return to Him. He is powerful; He has created the skies and the earth in a unique manner. He is from forever, He is grand and worthy of honour. O Allaah, I ask through Your name besides whom there is no deity. He is the first, He is the last, He is the true king, no one is worthy of worship but Him. He is the Rabb of the great throne, of the pathways and powerful. With Your name of respect through which the dead will come back to life and be

living through it, and through whose command trees are created and You send rain, and through whose command the earth and skies remain standing. And through Your name that has respect besides who there is no deity. He alone is the king, He is the pure being. No difficulty reaches Allaah, nor any tiredness. His name is high and through being close to His knowledge, and through the name of Allaah being established besides whom there is no deity. For Him are the best names. The being that has these names cannot be comprehended nor counted. O Allaah, accept my Du'aa through your quality of 'Be and it is'.

After this, recite this Durud and recite the following at the beginning

اللهم صل محمد عبدك ورسولك افضل ما صليت على احد من خلقك اجمعين . آمين

O Allaah, send mercy upon Muhammad ε who is Your servant and Rasul and mercy more virtuous than what You send upon anyone of the creation. Ameen.

For fulfillment of debts, a lost home, for forgiveness of sins, for male offspring and all needs

Hadhrat Ibn 'Abbaas τ narrates from Rasulullaah ε that whoever wants to ask any need from Allaah | then he should go to such a place where no one can see him and make complete (proper) Wudhu. He should then perform 4 Rak'ats. In the first Rak'at he should recite Surah Faatiha once and Surah Ikhlaas 10 times. In the second Rak'at he

should recite Surah Faatiha and Surah Ikhlaas 20 times. In the third Rak’at he should recite Surah Ikhlaas 30 times after Surah Faatiha and in the fourth Rak’at he should recite Surah Ikhlaas 40 times after Surah Faatiha. Upon completion he should recite Surah Ikhlaas 50 times, and then 70 times Durud Sharif upon Rasulullaah ε and 70 times (لا حول ولا قوة إلا بالله). He should then ask his needs and Allaah | will accept it. Whoever does not ask from Allaah |, Allaah | becomes angry. Do not teach this Du’aa to people that are bereft of understanding, it should not be that they use it for some sin.

Wuhayb bin Ward narrates that the Du’aa that is not rejected, i.e. it is definitely accepted is that a person should perform 12 Rak’ats. In every Rak’at, he should recite Surah Faatiha, Aayatul Kursi and Surah Ikhlaas. When he completes the Salaat, he should go into Sajdah and make the following Du’aa,

سبحان الذى لبس العز وقال به ، سبحان الذى تعطف بالمجد وتكرم به ، سبحان الذى احصى كل شيئ بعلمه ، سبحان الذى لا ينبغى التسبيح إلا له ، سبحان ذى المن والفضل سبحان ذى العز والتكرم ، سبحان ذى الطول ، اسألك بمعاقد العز من عرشك ومنتهى الرحمة من كتابك وباسمك العظيم الاعظم وجدك الاعلى وكلماتك التامات كلها التى لا يجاوزهن بر ولا فاجر ان تصلى على محمد صلى الله عليه وسلم

Pure is the Being who has the cloth of honour and He has said it so. Pure is the Being who has covered Himself with honour and kindness. Pure is the Being who encompasses everything in His knowledge. Pure is the One besides for whom it is not appropriate to praise or explain their purity. Pure is the Being who is the Being of virtue and goodness. Pure is the Being who is the being of respect and beneficence. Pure is the Being who has power and independence. O Allaah, I ask You

through the position of respect of Your throne and through the height of the mercy of Your book and through Your greatest name, through the greatness of Your status and through all Your words with which no good or bad can come out that You send mercy upon Muhammad ε.

After this, ask all your needs, but do not ask anything sinful. Do not teach this Du'a to one bereft of understanding because it should not be that he uses it to attain strength to do some bad deeds.

Another action is narrated in this regard that whoever wants Allaah | to remove his difficulty and open his grief and attain his objective and his debt should be fulfilled and his chest should be opened and his eyes should be cooled, he should perform 4 Rak'ats of Salaat. It could be at any time. If he performs it in the middle of the night or at the time of chaasht, then it is better. In every Rak'at, after Surah Faatiha, he should recite Surah Yaaseen in the first Rak'at, Haa Meem Sajdah in the second, Surah Dukhaan in the third and Surah Mulk in the fourth. After the Salaat, he should face the Qibla and recite the Du'aa mentioned previously 100 times. He should not speak to anybody in between. He should then perform a Sajdah and recite Durud Sharif upon Rasulullaah ε and his family a few times. He should then ask his needs. He will soon see the acceptance. Allaah – willing.

Reciting Durud Sharif in every state

Hadhrat Abdullaah τ used to recite Durud Sharif when coming or leaving from a gathering, when sitting and

getting up from the food cloth, in the market, at the time of negligence. There is great reward for the one who praises Allaah | and recites Durud Sharif in every condition. One person performed Nafl at every place, at the Baytullaah, in Mina, in Arafah and at every other place he used to recite Durud. The people asked him as to why he would do this. It was learnt that his father went along for Hajj, but passed away on route. The son placed his sheet over the father. He then moved the sheet and saw that the form of his father was **like that of a donkey.** He became very worried. How could he tell the people? In this grief, he fell asleep. He saw in a dream that one person came to him and removed the sheet from my father's face, looked at him and then covered him. He asked me as to what was wrong and why I was grieved. I said that what has happened to my father? He said, "Glad tidings, Allaah I has changed the condition of your father." I moved the sheet and saw that his face was like a piece of the moon. I said, "For Allaah, tell me who are you?" he said, "I am Mustafa (ε)." I said, "O Rasul of Allaah, what is the reson behind this?" he said, **"Your father used to eat interest.** For this reason, his face was changed into that of a donkey after he passed away. This is the decision of Allaah, **but it was the habit of your father to recite Durud Sharif 100 times every night before sleeping.** When this had happened to him, then the angel that presents the actions of my Ummah came to me and explained the condition of your father to me. **I made Du'aa to Allaah I and Allaah I accepted my intercession.** When the boy awoke, then he saw that his father's face was shining like the 14th moon. He took a vow that he will not stop reciting Durud Sharif upon Rasulullaah ε, wherever he might be.

It is mentioned in Ibn Bashkwaal that Abdul Waahid said that I set out for Hajj. He used to recite Durud Sharif while sitting, standing, walking and in every condition. Finally, I asked him. He said that a few years ago my father journeyed towards Makkaah and he passed away. His face became black. In this grief I became worried. I fell asleep and saw that there were four black creatures at the head side of my father. They had pillars of iron with them. There were like this at his right and left side as well. Suddenly, I saw that a beautiful person clothed in two pieces of green cloth came and took the cloth off my father's face. He passed his hands over my father's face. He then came to me and told me to wake up because Allaah I has whitened the face of your father. I requested him that may my mother and father be sacrificed for you. Who are you? He said, "I am Muhammad." I removed the cloth from my father's face, and indeed it became white. I buried him with goodness and happiness.

The story narrated by Sufyaan Thauri J is similar to this one. A Haaji used to recite a lot of Durud. I said to him that this place is where you have to praise Allaah I. He began to say that I was in my city. I saw that the time for my brother's demise was approaching. I saw that his face became black. I thought that there was darkness in the house. Suddenly, a pious person entered the house. His face was like a shining lamp. He moved the cloth covering my brother's face. He passed his hands over my brother's face. My brother's face began to shine like the moon. I said that may Allaah I reward you for what you have done. Who are you? He said that I am the angel that takes the Durud to Rasulullaah ε. Your brother committed some bad deed due to which his face became black, but because your brother

used to recite Durud in abundance, that is why Allaah I forgave him due to its blessings and removed the blackness and gave him good clothing.

It is narrated from Sufyaan Thauri ｣ that I was once performing Hajj. A youngster came to me who used to recite Durud Sharif at every step. I asked him for a chain of narration for this. He said that he has. He asked, “Who are you?” I said, “Sufyaan Thauri.” He began to say, “The one from Iraq?” I said, “Yes.” He asked, “Do you have the recognition of Allaah?” I said, “Yes.” He asked, “How did you get the recognition of Allaah I?” I said that in this way that He enters the day into the night and the night into the day, and He makes the form of a baby in the mother’s womb.” He said, “O Sufyaan, you have not recognized Allaah as He ought to be recognized.” I asked, “How did you recognize Him?” He said that I made a firm resolution to do something, I plucked up the courage, and Allaah broke it, he obliterated my courage. So, I recognized that my Rabb is present who arranges my work.

The narrator says that Sufyaan Thauri asked that what is the reason that you recite Durud Sharif at every step? He said that I undertook the journey for Hajj with my mother. She fell down, as a result her stomach began to swell and her face became black. I lifted my hands towards the sky and made Du’aa. I said, “O my Rabb, do You deal with a person who has come to Your house in this way?” suddenly, a cloud came from the side of Tihaamah and a pious person dressed in white entered the Baytullaah. He passed his hands over the face of my mother. Due to this, her face became white and her sickness began to heal. He

began to leave, so I held onto his clothes. I said, "Tell me who you are, through whom our calamity has been removed." He said that I am your Nabi Muhammad (ε). I said, "O Rasul of Allaah, make a bequest to me." He said, "At every step that you lift your leg and whenever you put it down, recite Durud upon Muhammad ε and his family."

Reciting Durud Sharif in all conditions

Whichever person recites Durud Sharif upon Rasulullaah ε in all conditions and seeks intercession through him, he will attain his objective. He will be successful in his intentions. The miracles of Rasulullaah ε are still apparent despite hundreds of years passing by, and they are innumerable. One example to illustrate this is sufficient. The woman who migrated and her son passed away. She made Du'aa through the waseela of Rasulullaah ε and Allaah I brought her son back to life. The purport of the Hadith of Hadhrat Mu'aadh τ also shows that to take the waseela is sufficient to remove ones grief and it will serve to forgive one's sins.

The benefit of reciting Durud Sharif in order to clear an accusation leveled against an innocent person

It is narrated from Hadhrat Ibn Umar τ that the people brought a person to Rasulullaah ε and testified against him that he stole a camel. Rasulullaah ε gave the decision that his hand should be cut off. The person began to recite the following Durud,

اللهم صل على محمد حتى لا يبقى من صلاتك شيئ ، وسلم على محمد حتى لا يبقى من سلامك شيئ ، وبارك على محمد حتى لا يبقى من بركاتك شيئ

O Allaah, send mercy upon Muhammad (ε) to such an extent that no mercy remains, and send Salaam upon Muhammad (ε) to such an extent that no Salaam remains, and send blessings upon Muhammad (ε) to such an extent that no blessings remain.

Upon hearing this, the camel spoke,

يا محمد انه برئ من سرقتى

O Muhammad, indeed he is not guilty of stealing me.

Rasulullaah ε called that person back upon whom the accusation of stealing was laid and made the camel testify. He also said that I saw the angels looking very sternly at the alleys of Madinah to the extent that they were going to become a barrier between me and you. He then said that definitely you will come to me at the bridge of siraaat with your face shining like the 14th moon.

It is reported through another chain that some people came and testified that a person stole. Rasulullaah ε gave the command that the person's hand should be cut. **The stolen camel screamed out, "Do not cut his hand."** It was asked of that person as to what action saved him. He said that I send Durud 100 times daily on the soul of Muhammad (ε). Rasulullaah ε said that you have attained salvation from the punishment of this world and the Aakhirah.

Reciting Durud Sharif when meeting one's brother

Rasulullaah ε said that no two brothers meet for the pleasure of Allaah, and have love for one another for the pleasure of Allaah, and they shake hands when meeting and send Durud upon Rasulullaah ε, except that Allaah I forgives their past and future sins. The Du'aa that is made between Durud Sharif is not rejected. And Allaah knows best.

صلى الله عليه وسلم

Reciting Durud Sharif when departing from people

Rasulullaah ε said that beautify your gatherings with Durud upon me.

Reciting Durud Sharif when completing the Qur'an

Du'aa is accepted when the Qur'an is completed. It is emphasized to recite Durud at this time.

Reciting Durud Sharif in the Du'aa for memorizing the Qur'an

Hadhrat Ali τ complained of forgetting the Qur'aan to Rasulullaah ε. Rasulullaah ε said that when the night of Friday comes, then if possible, wake up in the last third of the night. This is the hour of acceptance just as my brother Ya'qub υ told his sons that soon I shall make Du'aa for you before my Rabb. If this is not possible, then wake up after half the night has passed. If this is not possible, then perform 4 Rak'ats in the first part of the night. In the first Rak'at, recite Surah Faatiha and Surah Yaaseen. In the second, recite Surah Faatiha and Surah Dukhaan. In the

third Rak'at recite Surah Faatiha and Surah Ali Laam Meem Tanzeel, and in the fourth Rak'at recite Surah Faatiha and Surah Mulk. When you have completed tashhahud, then praise Allaah I and recite a lot of Durud upon me. Recite Durud upon all the Ambiyaa' and seek forgiveness for the believing men and women, as well as you brothers that have passed before you with Imaan. After that, recite the following Du'aa,

اللهم ارحمنى بترك المعاصى ابدا ما ابقيتنى وارحمنى ان اتكلف ما لا يعنينى وارزقنى حسن النظر فيما يرضيك عنى ، اللهم بديع السموات والارض ذاالجلال والاكرام والعزة التى لا ترام ، اسألك يا الله يا رحمن بجلالك ونور وجهك ان تلزم قلبى حفظ كتابك كما علمتنى ، وارزقنى ان اتلوه على النحو الذى يرضيك عنى ، اللهم بديع السموات والارض ذاالجلال والاكرام والعزة التى لا ترام اسألك يا الله يا رحمن بجلالك ونور وجهك ان تنور بكتابك بصرى وان تطلق به لسانى وان تفرج به عن قلبى وان تشرح به صدرى وان تغسل به بدنى فانه لا يعيننى على الحق غيرك ولا يؤتيه الا انت ولا حول ولا قوة إلا بالله العلى العظيم

O Allaah, have mercy upon me and save me from sins as long as You keep me alive and have mercy upon me by granting me the ability to avoid falling into things which are useless. Grant me the Divine ability in those things that please You. O Allaah, originator of the heavens and the earth, the possessor of majesty and beneficence and honour which cannot be comprehended. I ask You, O Allaah, O the Most Beneficent, through Your majesty and the light of Your being to cause my heart to memorize Your book as You have taught me and grant me the ability to recite in the way that You will be pleased with me. O Allaah, originator of the heavens and the earth, the possessor of majesty and beneficence and honour which cannot be comprehended. I ask You, O Allaah, O the Most Beneficent, through Your majesty and the light of Your

Being to illuminate my sight through Your book and free my tongue with its recital and to remove the grief from my heart and to enlighten my mind with it and to wash away the sins of my body with it. Indeed, there is no helper for me upon truth but You, and no one can give it but You. And there is no power and no might but with Allaah, The Most High, The Most Great.

O Abul Hasan, do this for 3 or 5 or 7 Jumu'ahs, by the command of Allaah, it will be accepted. By the Being who sent me with the truth, the acceptance of any believer will never come to and end

.

Hadhrat Ali τ did this and came to Rasulullaah ε and said, "First I used to learn 4 verses and I used to forget them. Now I have learnt approximately 40 verses and when I read, then it is as though the book of Allaah is before my eyes. Also, I never used to remember Ahadith. Now, whatever I hear, not a single letter do I misplace. Rasulullaah ε said, "O Abul Hasan, by the Rabb of the Ka'bah, you are a believer. Teach this practice."

Reciting Durud Sharif when standing up from a gathering

Hadhrat Sufyaan bin Sa'eed Ath Thauri was seen to have recited the following Du'aa when standing up from a gathering,

صلى الله وملائكته على محمد وعلى انبياء الله وملائكته

O Allaah, send mercy upon Muhammad ε and mercy be upon him. Upon His Ambiyaa' and His angels.

Reciting Durud Sharif at every place and in every gathering of Dhikr

It is emphasized to recite Durud when beginning a talk. Also, every gathering is incomplete and one's work will not get done if the gathering is devoid of the remembrance of Allaah and Durud upon Rasulullaah ε. The blessings are also taken away.

Reciting Durud Sharif when hearing the name of Rasulullaah ε

Whenever the name of Rasulullaah ε is taken or he is mentioned, then a person should think such that if he is in front of Rasulullaah ε in reality, then what will his condition be? He should display the respect that Allaah I has shown us to display before Rasulullaah ε. This was the way of the pious predecessors.

When Imam Maalik J used to mention Rasulullaah ε, then the colour of his face would change. Someone asked him the reason for this. He said that if you see what I see, then you would not reject this condition of mine's.

Whenever Muhammad bin Munkadir used to narrate Ahadith, then he used to cry so much that people could not control him.

Hadhrat Ja'far bin Muhammad was a very jolly person and he used to make people laugh, but when Rasulullaah ε was mentioned, then he used to turn yellow while he was in the state of Wudhu.

Once, Abdur Rahman bin Qaasim mentioned Rasulullaah ε, his colour became such that is was as though the blood was drained from his body and his tongue used to become dry. Whenever Rasulullaah ε was mentioned before Hadhrat Aamir bin Abdullaah bin Zubayr, then he used to cry so much that his tears dried up.

Imam Zuhri J was a very jovial person and he was among the exclusive people, but when the name of Rasulullaah ε was taken before him, he used to become such that he could not recognize anybody.

Similar was the condition of Safwaan bin Saleem and Ayyoob Sakhtiyaani that when Rasulullaah ε was mentioned, then they could not control their tears.

The sign of how much love and honour we have for Rasulullaah ε is how much concentration and devotion, etiquette and respect we have for Rasulullaah ε and abundance of Durud upon Rasulullaah ε.

صلى الله عليه وسلم تسليما كثيرا كثيرا

Reciting Durud Sharif when teaching knowledge of Deen and when reciting Ahadith

Whoever Allaah I has blessed with the quality of propagating and preaching, he should praise Allaah I, mention His perfection and attest to His unity in his discourses. He should begin by explaining the rights that Allaah I has upon His servants. After this, he should recite

Durud Sharif upon Rasulullaah ε and explain his piety and praises. Similarly, he should finish in this way.

صلى الله عليه تسليما

He should never tire from reciting Durud Sharif in between. Whoever is negligent of this, he will be deprived greatly. Similarly, there is a command to praise Allaah I when His name is taken.

Someone saw Mansur bin Ammaar in a dream. He asked him as to how did Allaah I deal with him. He said that I was made to stand before Allaah I. It was said to me, 'Are you Mansur bin Ammaar?' I replied in the affirmative. It was said, "Were you among those people who told others to shun the world but you were inclined towards it yourself?" I said that indeed it was so, but whenever I started any gathering, then I first praised You and sent Durud upon Muhammad ε and I used to advise Your servants. It was said that you have spoken the truth. The angels were then commanded to place a chair in the skies so that He could mention My greatness before My angels just as He used to mention My greatness in front of my Servants. Allaah is pure, He is High, He does whatever He wishes, there is no deity but Him, we worship Him alone. Send mercy, O Allaah, upon Muhammad ε and upon the family of Muhammad ε and may peace be upon him.

Imam Nawawi J and others have said that Durud Sharif should be recited aloud while reciting Ahadith just as Talbiyah is recited.

It should be remembered that is should not be so loud that it becomes a barrier in listening to the Ahadith. Anyway, it is necessary upon us to honour, respect and revere Rasulullaah ε after his demise just as it was necessary upon us to do while he was alive.

A young man came to Abu Ali Shaadhaan. He said that I saw Rasulullaah ε in a dream. He ε said that go to the Masjid of Abu Ali Shadhaan. When you meet him, then give him my Salaam. Abu Ali began to cry and said that I have no deed to my credit that makes me deserving of this other than I stick to reciting Ahadith. Because of this, I recite Durud upon Rasulullaah ε whenever his name is mentioned.

Hadhrat Abu ‘Arubah al Harraani used to say that the blessings of reciting Ahadith in the world is due to Durud upon Rasulullaah ε, and Allaah – willing, the bounties of Jannah will also be due to it. He also used to say that if recital of tasbeeh was not better than recital of Ahadith, then I would have not explained Ahadith.

One person met Hadhrat Khadir υ. He said that the most virtuous deed is to follow Rasulullaah ε and to send Durud upon him. He also said that the most virtuous Durud is the one recited when teaching and propagating the Ahadith or when dictating Ahadith, when it is being memorised and written it should be recited. A person should have inclination towards it and he should be happy about it.

Hadhrat Khadir υ also said that when people gather at such a gathering, then I also participate in the gathering.

It is narrated from Abu Ahmad Az Zaahid that the most beneficial knowledge in the world after the book of Allaah is the Ahadith of Rasulullaah ε. It is the most virtuous and blessed knowledge because in it the most Durud is recited upon Rasulullaah ε. It is like a garden in which you find every goodness and piety and virtue.

Whenever Abu Muhammad Abdullaah bin Ahmad bin Uthmaan At Taleetali used to begin a discussion or debate, then he used to remember Allaah I and send Durud upon Rasulullaah ε. He used to then recite two or three Ahadith and give advice. He then used to explain a few rulings.

Hadhrat Umar bin Abdul Aziz J used to write to his governors that they should order the lecturers and advisors to send maximum amount of Durud upon Rasulullaah ε.

Reciting Durud Sharif when writing fataawa

Imam Nawawi J said that when a Mufti intends to give a fatwa, then he should recite Ta'awwudh, take the name of Allaah and praise Him. He should then recite Durud upon Rasulullaah ε and (لا حول) and recite,

رَبِّ اشْرَحْ لِيْ صَدْرِىْ ﴿٢٥﴾ وَ يَسِّرْ لِيْ اَمْرِىْ ﴿٢٦﴾ وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِىْ ﴿٢٧﴾ يَفْقَهُوْا قَوْلِىْ ﴿٢٨﴾

O my Rabb, expand my chest, make my task easy, and untie the knot on my tongue.

After this, if the questioner is negligent of Du’aa, or of Hamd or Durud, then the Mufti should inform him.

Reciting Durud Sharif when writing the name of Rasulullaah ε

Since seeing that it is an act of reward to recite Durud when writing the name of Rasulullaah ε, then to leave it out is a great wrong. For this reason know very well that when you recite Durud upon Rasulullaah ε, then you should also write Durud Sharif with your hands. This is an act of great reward. Those who practice upon the Sunnah and those who narrate Ahadith and those who follow the Sahabah τ were successful by attaining this virtue. Only if we realized this bounty of Allaah I. **The scholars have stated that it is Mustahab to write Durud whenever a person writes the name of Rasulullaah ε.** They said that it is not appropriate that a person writes the sign of Durud aqnd leaves it just like the lazy and ignorant and general students do that instead of writing the entire Durud, they write (صلعم). This is not appropriate.

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said that whoever writes Durud upon me in any book, then angels will seek forgiveness for him as long as that Durud is written there.

A purport of what was mentioned above is also narrated from Hadhrat Abu Bakr τ that writing Durud is mercy for him as long as my name remains written there.

Hadhrat Ja’far bin Muhammad said that the angels send mercy upon him morning and evening.

In the narration of Hadhrat Anas τ and other narrations (including that of Sufyaan Thauri ╛) it is mentioned that on the day of Qiyaamah the Muhaddithin will be brought forward. There will be inkpots of perfume in their hands. Allaah I will say to them (in another narration, Jibreel υ will be told by Allaah to say) that enter into Jannah. You have written Durud upon my Nabi Muhammad ε for a very lengthy period of times. And Allaah knows best.

It is narrated from Sufyaan bin Uyaynah ╛ that one of my companions was learning Hadith. He passed away. I saw him in a dream that he was happy and dressed in green clothing of exceptional quality. I asked him as to how did he get such a condition. He said that I used to write Ahadith. Below the name of Rasulullaah ε I used to write ε. In lieu of this, Allaah blessed me with all this that you see, and He forgave me.

Hadhrat Hasan bin Muhammad said that I saw Imam Ahmad bin Hanbal ╛ in a dream. He was saying that O Abu Ali, if you had to see the Durud written in our books, you would be surprised that how it is shining before us today.

Abul Hasan Al Maymuni saw Shaykh Abu Ali Al Hasan bin Uyaynah in a dream that there were many things written in gold on his hands. I asked, “O teacher, what is this?” He said, “O my son, this is on account of writing the Ahadith of Rasulullaah ε.”

Shaykh Ali bin Abdul Kareem Ad Dimashqi ╛ saw Hadhrat Muhammad bin al Imam Zaki ud Deen Al Mundhiri after

his demise in a dream that we entered Jannah. We then kissed his hands and he said that take glad tidings, Rasulullaah ε said that whoever writes 'Rasulullaah ε said', he will be with me in Jannah.

A neighbour of Abu Sulayman Al Harraani by the name of Fadhl saw Rasulullaah ε in a dream. Rasulullaah ε said that when you write Ahadith, or when you remember my name then why do you not recite Durud Sharif? After some time, he saw Rasulullaah ε again in a dream. Rasulullaah ε said that whatever Durud you have recited, it has reached me. When you recite Durud or mention me, then say 'ε'.

Abu Sulayman saw in a dream that Rasulullaah ε said that O Abu Sulayman, when I am mentioned in the Ahadith, then recite Durud upon me. If you left out 'wa sallam', then it is as though you have left out 40 good deeds. This is because there are 4 letters in it and 10 rewards are for each one.

Similarly, there is an incident of Hadhrat Ibraaheem Nasafi ﺭ, Hadhrat Muhammad bin Abi Sulayman or Umar bin Abu Sulayman and the neighbour of Abdullaah bin Umar bin Maysarah Al Qawariri that in a dream, Rasulullaah ε warned him about not reciting Durud Sharif when writing Durud or by leaving out 'wa sallam'. When it was practised upon, he gave glad tidings.

It is also narrated from Hadhrat Abu Zur'a that in lieu of reciting Durud Sharif while writing Durud, Hadhrat Ja'far

bin Abdullaah saw him leading the angels in Salaat in the skies in a dream.

It is narrated from Hadhrat Abdullaah bin Abdul Hakeem that I saw Imam Shafi'i ﺭ in a dream. I asked him as to how did Allaah I deal with him. He said that Allaah had mercy on me and forgave me and sent me to Jannah just as a bride is sent to her husband. Flowers were scattered over me. I asked as to why I got this treatment. One person said that it is because you wrote Durud in your book 'Kitaab ur Risaalah min as Salaat ala Muhammad ε'. I asked, "What Durud is that?" The reply came,

صلى الله على محمد عدد ما ذكره الذاكرون وعدد ما غفل عن ذكره الغافلون

This dream and this Durud have been narrated through various chains of narration.

It is related in Bayhaqi that someone saw Imam Shafi'i ﺭ in a dream and asked him as to how did Allaah I deal with him. He said that Allaah I forgave me. I asked, "On account of which deed?" he said, "The 5 sentences that I used to send Durud upon Rasulullaah ε." I asked as to what they were. He replied that they are the following words,

اللهم صل على محمد عدد من صلى عليه وصل على محمد بعدد من لم يصل عليه وصل على محمد كما امرت ان يصلى عليه وصل على محمد كما تحب ان سصلى عليه وصل على محمد كما ينبغى الصلاة عليه

O Allaah , send mercy upon Muhammad (ε) equal to the number of those who send Durud upon him and equal to the number of those who do not send Durud upon him. Send mercy upon Muhammad (ε) such mercy which You have commanded us with, and send mercy

upon Rasulullaah ε such mercy that You are pleased with. And send mercy, such mercy that Rasulullaah ε is deserving of.

Similarly, some Muhaddithin were seen in a dream and it was asked of them that how did Allaah I deal with them? They said that Allaah forgave us. They were asked, “In lieu of which deed?” They replied, “they used to write with these 2 fingers ‘ε’.”

Abdullaah al Marwazi and his father used to revise Ahadith at night. People saw that there was a pillar of light at that place and it reached up to the sky.

Abu Ishaq Ibraaheem bin Daarim Ad Daarimi who is famous by the name, Banhashal says that I used to write for the sourcing of Ahadith,

قال النبي صلى الله عليه وسلم تسليما

I saw Rasulullaah ε in a dream. It was as though he was taking a pen from my possessions and saying, “This is good.”

Hasan bin Rashiq was seen in a very good condition after his demise. It was asked that in lieu of which action is this? He said that it is because of reciting abundant Durud upon Rasulullaah ε.

Hafiz Abu Musa Al Madini related regarding a group of Muhaddithin that people saw them in a dream saying that they were forgiven because they used to write ε at every Hadith where the name of Rasulullaah ε came.

Abul ‘Abbaas Al Khayyat was once sitting in the gathering of Abu Muhammad bin Rashiq. The Shaykh honoured him and said that is there anything to present to the Shaykh? He said, “Take and read.” After this, I saw Rasulullaah ε in a dream saying that present yourself in the gathering of Rashiq because he recites such and such amount of Durud upon me.

Hasan Bin Musa, famously known as Ibn Ujaynah said that when I used to write Ahadith, then out of hurry, I used to draw a line for Durud Sharif. I saw Rasulullaah ε in a dream saying that what is this that you write Ahadith and do not write Durud upon me just as Abu Amr At Tabraani sends Durud upon me. He says that I got up worried and Allaah I put it in my heart that I should not write any Hadith without writing Durud upon Rasulullaah ε.

In another narration of Hasan that has passed, it is stated that I wrote to some people of Maghrib and whenever I wrote a Hadith, I wrote ε. They said that why you are wasting the paper, i.e. you are writing ε repeatedly. I said to them that By Allaah, I have never written a page without it.

It is narrated from Abu Ali Hasan bin Ali al Attaar that Abu Taahir Al Mukhlis wrote a few journals for me. So, wherever the name of Rasulullaah ε came, it was written,

قال صلى الله عليه وسلم تسليما كثيرا كثيرا كثيرا

Abu Ali said that I asked him as to why he wrote in that way. He replied that I used to write Ahadith in my

childhood. Whenever the name of Rasulullaah ε would come, I never used to write Durud.

I saw Rasulullaah ε in a dream coming forward. The narrator says that I think that he also said that I also sent Salaam to Rasulullaah ε. Rasulullaah ε turned his face away from me. I went and stood on the other side. At the second place, the same thing happened. This happened for the third time. I asked, "O Nabi of Allaah, why are you moving your face away from me?" He said that because you write your book and you do not write Durud upon me. He said that from that time I wrote,

قال صلى الله عليه وسلم تسليما كثيرا كثيرا كثيرا

It is narrated from Qaasim bin Muhammad that when Rasulullaah ε was mentioned in his book, then he used to write ε between two lines. He used to then write, 'May Allaah be pleased with Qaasim and forgive him'. This action of his was strange. May Allaah I grant us benefit through it and may He make our actions sincerely for Him.

It is narrated from Hamzah Kinaani that I used to write Ahadith and I used to write (صلى الله عليه) wherever the name of Rasulullaah ε used to come. I saw Rasulullaah ε in a dream. Rasulullaah ε said that what has happened to you that when you recite Durud, then you do not recite it completely. From that time, I write (وسلم) together with (صلى الله عليه).

It is narrated from Abu Zakariyya Yahya bin Maalik bin Aa'idh Al 'Aaidi that one of our companions in Basrah said

that one of our companions used to write Ahadith but he never used to write Durud upon Rasulullaah ε. Whenever Rasulullaah ε was mentioned, he left out Durud simply to save paper. Ever since I saw him, I saw that his right hand was afflicted with a sickness, due to which his hand was shaking.

Abu Umar bin Abdul Barr left out writing Durud upon Rasulullaah ε in his book ‘At Tamheed’. On account of this, he suffered great losses in his business, whereas he had a lot of knowledge of Durud Sharif.

صلى الله عليه وسلم تسليما كثيرا

‘Allamah Namiri narrated from his father that a scholar wrote the Mu’atta and wrote it very well and wherever Rasulullaah ε was mentioned, he left it and wrote ص there.

Some people have intended to do the same so that the book could become shorter and the copy could be sold for less. However, when the shortened form of the book came to him, he corrected all the places properly. For this reason, it was intended to grant him a great reward. After this, when the scholar who wrote the Mu’atta was notified of this, he changed his ways and said that it is Haraam to write as a short form of Durud and corrected this short coming.

He always attests that it is a great loss to leave out Durud.

Finally, we ask from the great Being of Allaah I to grant us the Divine ability to recite Durud upon Rasulullaah ε

whenever the name of Rasulullaah ε is taken whether it may be by speech, by writing or in any other way.

صلى الله عليه وسلم تسليما كثيرا كثيرا كثيرا
آمين

Translation edited by
A.H.Elias (Mufti)
May Allaah protect him.
10th Muhraam 1432
15th Dec.2010.

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About the Book

By the grace of Allaah, I searched for the traditions of Rasulullaah ρ and continued to record them. This effort

was solely for reward and hope for mercy. However, seeing this, some sincere friends requested me to write such a book on Durud that will be a means of attaining eternal mercy and glad tidings. (Similarly,) he who studies this book, it will serve as the best guide, such that it will clear his habits and conditions, raise his status and serve as a means of his salvation.

In this book, we have mentioned the narrator of the Hadith after – thinking that the chains of narration will make the book very lengthy. We have also tried to clear the authenticity of the Ahadith. Explanations have been added. Famous and rare aspects as well as stories and narratives have been provided. If a text became very long, then I excuse myself because it should not be that hate is created instead of friendship. The status of the compilations and books in this field are different. We cannot promise that this subject will reach completion. However, we hope that this collection will be the forerunner of many books to come and it will be a conglomeration of different objectives.

This book is made up of an introduction, five chapters and a conclusion.